

**פִּתְרִי** fut. יִפְתֹּר TO INTERPRET a dream, Gen. 40:8, seqq. (In Chaldee, which is generally averse to sibilant letters, there is used in this sense פִּשְׁרִי, which see. *Aethiopic* ሰጠረ:). Hence, pr. n. פִּתְרִי, and—

פִּתְיוֹן *m. interpretation*, Gen. 40:5, 12; plur. Gen. 40:8.

**פַּתְרוֹס** [*Pathros*], pr. n. of *Upper Egypt*, as used by the people themselves, which is sometimes distinguished from מִצְרַיִם, מִצְרָיִם, which (see under those words) in a narrower sense designate *Lower Egypt*, Isa. 11:11; Jer. 44:15; Ezek. 29:14 (where

Pathros is called the native land of the Egyptians) Eze. 30: 14. LXX. give it well Παθούρη, i. e. Egypt. ΠΑΘΟΥΡΗΣ southern region. By the modern Copts the same country is called **ΠΑΡΗΣ** southern region. Gent. n. plur. מִצְרַיִם Genesis 10: 14; see Jablonskii Opuscc. ed. de Water i. p. 198; J. D. Michaëlis Spicileg. Geogr. i. p. 271—74.

**פֿאַרשטאַנד** see **פֿאַרשטאַנד**

**פָּתַת** TO BREAK [*"to part in pieces"*], (Arabic and Æth. id.), Lev. 2:6. Hence the nouns פֶּתַח, פְּתוּחַ; compare also פֶּתַח.

3

***Trade***, the eighteenth Hebrew letter; as a numeral ninety.

In the Arabic alphabet there are two letters which answer to the Hebrew ז, *Zad* or *Sad*, a sibilant letter, and ض i. e. *d* or *t* with a light sibilant sound; this latter sound is nearly approached by ط *t* pronounced from the bottom of the palate near the throat, which might be called *cerebral*, as it is by the Sanscrit grammarians. On this account the significations of some of the Hebrew roots differ, according to whether they are written in Arab. with the letter ع or ض (see ط); but, however, it commonly happens that such roots are of the same origin, and are in themselves closely connected together; compare صر and صر.

בִּצְעַ and בִּצְעָ. The cognate letters are—  
 (a) **ב**, which in Aramaean is commonly put for the Hebrew **צ**; compare in the Hebrew language itself the roots **בָּצַר** and **בָּצַר**, **בָּצַר** and **בָּצַר**, **בָּצַר** and **בָּצַר**.  
 —(b) more rarely **ב**; comp. **בָּצַר** and **בָּצַר**: **בָּצַר** Arab.

دنب. — (c) the sibilants  $\text{ז}$ ,  $\text{ש}$ ,  $\text{ס}$ ; compare  $\text{זָלַל}$ ,  $\text{זָלַז$ ;  $\text{זָלַז}$ ,  $\text{זָלַז}$ . — (d)  $\text{ז}$ , as to this interchange, see p. Dxcviii, A, and — (e) the affinity is remarkable (but it can be proved by not a few examples) which this letter has with the palatals; however this be explained, it is perhaps similar to the propensity in Sanscrit for the gutturals ( $k$ ,  $g$ ) to change into the palatals ( $tsh$ ,  $dsh$ ). Instances are  $\text{זָלַז}$ ,  $\text{זָלַז}$ ,  $\text{זָלַז}$  and  $\text{זָלַז}$  to descend, to bow down;  $\text{זָלַז}$  No. II. i. q.  $\text{זָלַז}$ ; whence  $\text{זָלַז}$  i. q.  $\text{זָלַז}$ , and  $\text{זָלַז}$  No. III. to tinkle ( $\text{grillen, schallen}$ ),  $\text{זָלַז}$  a rattle ( $\text{Schelle}$ ),  $\text{זָלַז}$  i. q.  $\text{זָלַז}$ ;  $\text{זָלַז}$  and  $\text{זָלַז}$  to be bowed down;  $\text{זָלַז}$  and  $\text{זָלַז}$  to creak

(נָחַץ *kántharos*, *cantharus* = *canalis*); אָצַח *Æth.* נָחַץ  
 to incline (a vessel), to pour out, נָחַץ prob. i. q. נָחַץ  
 to be prosperous; אָצַח and אָצַח to heap up, to make  
 a heap, hence to bury, etc.

תִּצְאָה f. (with Tzere impure) *excrements, filth*, Eze. 4:12; Deut. 23:14; for תִּצְאָה, from the root צָא, *to go out*, for *to be cast out* (ἐκπορεύομαι, Mark 7:19); compare מִצְאָה No. 2; צָא and תִּצְאָה.

זָאֵל an unused root; Arab. ضَال, *to be thin*, slender; Med. Ye ضَال ضَالَة ضِيَال it denotes the wild prickly lotus, which often forms the lair of wild beasts in the desert; Arab. السدر; see Schult. on Job, p. 1159. Hence—

**דְּלִיזָּ** m., Job 40:21, 22; rendered by Abulwalid, Schultens, and others, the *wild lotuses*. But others regard **דְּלִיזָּ** as being used, in the Aramean manner, for **דְּלִיזָּ** shades, i.e. shady trees; like **דְּלִיזָּ** Aram. **דְּלִיזָּ**, **דְּלִיזָּ** Aram. **דְּלִיזָּ**; compare Hebr. **דְּלִיזָּ** No. II. So Vulg., Syr., Aben Ezra.

**יָבַן** an unused and uncertain root. Arab. **يَبَن**,  
is to abound with sheep and goats; but this is a  
denom.

**צֶמֶד** for צֶמֶד; as Psa. 144:13 כְּחֵב; comm. (see note) a collect. noun, *flocks, small cattle*, i.e. *sheep and goats* (So Arab. <sup>sz-</sup>ضأن, <sup>sz-</sup>ضأن is wool-producing cattle, opp. to goats; but اثنان الجبلی denotes, however, the wild goat. For sheep and goats = צֶמֶד they commonly use <sup>sz-</sup>غنم; Syr. <sup>sz-</sup>د ل id.), Gen. 4:2; 26:14; 29:2; and very frequently. Opp. to <sup>sz-</sup>בָּרֶבֶר herds, which



לְצַדִּיק (belongs to, a long warfare," to many calamities to be endured.

**צָבָא** Ch. fut. **צָבָא** TO WILL, TO WISH, TO BE WILLING, to desire, prop. to be inclined, prone, see **צָבָה** No. 3, Dan. 4:14, 22, 29; 5:19, 21. (Syr. idem.)

Derivative, **צָבִי**.

**צָבָאִים** and **צָבָאוֹת** pl. from **צָבִי** a gazelle.

**צָבָאִים** ("gazelles"=**צָבָאִים**, or "hyenas"=**צָבָאִים**), [*Zebaim*], Hos. 11:8, and **צָבָאִים** Gen. 10:19; 14:2; Deut. 29:22, pr. n. of a town in the vale of Siddim, destroyed with Sodom and Gomorrah, and covered with the Dead Sea.

**צָבָה** not used in Kal, cogn. **צָבָה**—(1) TO GO SLOWLY.

(2) to flow, Arab. **صَبَّ** to flow, to drop, as water,

**صَبَّ** to pour, to pour out, to pour upon. To this root I refer—

HOPHAL **הִצָּבָה** (formed in the Chaldee manner), in a place which interpreters have vainly tortured, Nah. 2:8, where I thus join the words **הִצָּבָה** וְהִצָּבָה "the palace is dissolved, and made to flow down."

Derivatives, **צָב**, and—

**צָבָה** with the art. **הַצָּבָה** ("walking slowly"), [*Zobebah*], pr. n. f. 1 Ch. 4:8.

**צָבָה**—(1) i. q. Hebr. **צָבָה** TO GO FORTH to battle, to wage war, Isa. 29:7, **צָבָה** i. q. **צָבָאִים** עָלֶיהָ "those who make war with her."

(2) to come forth, as a star, i. q. Arab. **صَبَا** to come forth, to go out; hence to shine, to be bright, whence **צָבִי** splendour, glory.

(3) to project, to be prominent (Arab. **صَبَا** Conj. I. and **صَبَا** Conj. II. to impend over any thing); hence to swell (used of the belly), Num. 5:27, and, figuratively—

(4) to be inclined, to will, compare **הִשָּׁבַח** and **הִשָּׁבַח** (Arab. **صَبَا** id., Ch. and Syr. **צָבָא**, **حَبَا**, which see.)

HIPHIL, causat. of No. 3, to cause to swell, Num. 5:22. Hence—

**צָבָה** f. **צָבָה** adj. swelling, Num. 5:21.

**צָבִי** Ch.—(1) prop. will, desire (from the root **צָבָה**); also—

(2) a thing, matter, Syr. **حَاف** Dan. 6:18, compare **הָפָה** No. 4.

**צָבִי** m. ἀπ. λεγόμε. Jer. 12:ξ *hyena*, i. q. Arab.

**صَبَّ**. LXX. *βαίνα*. Others take it generally as a rapacious animal, compare Talmud, **צָבָאִים**, Arab. **صَبَّ** rapacious animals. See Bochart, Hieroz. part i. p. 829. Root **צָבָה** No. II.

**צָבָה** fut. **צָבָה** TO REACH OUT TO; only once found, Ruth 2:14. Arab. **صَبَّ** to grasp, to snatch.

**צָבִי** m., in pause **צָבִי** (from the root **צָבָה** No. 2).

(1) splendour, glory, Isa. 4:2; 24:16; 28:1, 4, 5. **צָבִי** טְקִלְכוֹת the glory of kingdoms, used of Babylonia, Isa. 13:19. **צָבִי** הַצָּבִי the glorious, or beautiful land, Dan. 11:16, 41; and simply **צָבִי** 8:9 (and very often in the rabbins), of the land of Israel, compare Eze. 20:6, 15; 26:30; Jerem. 3:19; and Dan. 11:45, **הַר צָבִי קֹדֶשׁ** "the mountain of holy beauty," used of Mount Zion.

(2) a gazelle, so called from the beauty of its form (Arab. **صَبَا**, Aram. **טְבִיָּא**), 1 Ki. 5:3; Isa. 13:14; Prov. 6:5. See Bochart, Hieroz. t. i. p. 924, seq.; 895, seq.; and the note of Rosenm. t. ii. p. 304, ed. Lips. The Hebrews, like the Arabs, so much admired the beauty of the gazelle, that they compared to them whatever is handsome and beautiful (Cant. 2:9; 4:5; 7:4, comp. Prov. 5:19), and even swore by them, as Cant. 2:7; 3:5, "I adjure you, O ye daughters of Jerusalem, by the gazelles, by the hinds of the field," compare Arab. **لا بظي** "nay, by the gazelles!" (do not so and so), like the Germ. *bei Feibe nicht*. Pl. **צָבִיִּים**, **צָבִיִּים** 2 Sam. 2:18; **צָבִיִּים** 1 Ch. 12:8; and **צָבָאוֹת** Cant. 2:7; 3:5.

**צָבִיָּה** ("a female gazelle"), [*Zibia*], pr. n. m. 1 Ch. 8:9 ["apparently of a woman" Thes.].

**צָבִיָּה** f. of the noun **צָבִי**, a female gazelle, Cant. 4:5; 7:4.

**צָבִיָּה** ("a female gazelle"), [*Zibiah*], pr. n. of the mother of king Joash, 2 Ki. 12:2; 2 Chron. 24:1.

**צָבִיִּים** see **צָבָאִים**.

I. **צָבַע** i. q. **صَبَّ** TO DIP IN, TO IMMERSE, hence to dye, to tinge (cogn. to **צָבַע**, which see); whence **צָבַע** something dyed, and **צָבָע** a finger, especially the forefinger, so called from being dipped in things, although the Arab. **صَبَّ** is written with **ع**.

II. **צָבַע** i. q. **سَبَّع** TO RAVEN as a wild beast: whence **צָבִיעַ** a ravenous beast, hyena, Arab. **سَبَّع** and **سَبَّع** a lion; **سَبَّاع** ravenous animals.

**צָבַע** Ch. *to dip into*. PAEL, id. Dan. 4:22.

ITHPAEL **צָבַע** *to be wet, moistened*, Dan. 4:12, 10, 30; 5:21. In Targ. often for to dye, to tinge, like the Syr. and Arab. **سَبَّع**.

**צָבַע** m. *something dyed, a versicoloured garment*, Jud. 5:30.

**צִבְעֹן** (Ch. "versicolour"), [Zibeon], pr. n. a son of Seir, a chief of the Horites, Gen. 36:2, 20, 24, 29.

**צִבְעִים** ("hyenas"), [Zeboim], pr. n. of a valley with a town of the same name in the tribe of Benjamin, 1 Sa. 13:18; Neh. 11:34.

**צָבַר** fut. **יִצְבֵּר**. TO HEAP UP, TO STORE UP, as corn, Gen. 41:35; treasures, Job 27:16; a mound, Hab. 1:10. (Ch. **צָבַר** and Arab. **ضَبَرَ** id. Kindred is **צָבַר**, whence **צִבְבָּר** which see.) Hence—

**צִבְרִים** m. pl. *heaps*, 2 Ki. 10:8.

**צָבַת** an unused root, Chald. to bind together, whence—

**צִבְתָּ** or **צָבַת** only in pl. **צִבְתִּים** a handful, once found Ruth 2:16.

**צָד** m. with suff. **צָדוֹ**, pl. **צָדִים** (from the root **צָדַר** which see).

(1) a side, Deut. 31:26; 2 Samuel 2:16, and frequently; specially apparently used of the left side, 1 Sa. 20:25; Psalm 91:7 (opp. to **יְמִין**). **צָד** at the side of any thing, Deut. 31:26; Joshua 12:9; **עַל צָד** at the side, i. e. on the arms where children are carried, Isa. 60:4; 66:12. With **ה** parag. **צָדָה** on the side, 1 Sa. 20:20.

(2) an adversary, Jud. 2:3.

**צָד** Ch. i. q. Heb. No. 1, *side*. **צָדָר** on the side, or part of, Dan. 6:5. **לְצָד** at or against the part of, Vulg. *contra*, Dan. 7:25.

**צָדָא** Ch. *purpose, design*. Daniel 3:14, **הֲצָדָא** ("is it done) of design?" Compare the Heb. **צָדָה**, **צָדָה**.

**צָדַד** Arabic **ضَدَّ** and **ضَدَّ** TO TURN ONESELF from any one, *to turn to him the side*, not the face, hence Conj. III. *to oppose oneself to any one, to*

*be adverse to him*. Hence **צָד** side, also adversary, and—

**צָדָד** or **צִדְדָה** ("a mountain," pr. "the side of a mountain," Arab. **ضَدَّ**, [Zedad], pr. n. of a town on the northern frontier of Palestine, Numbers 34:8; Eze. 47:15.

**צָדָה** [see below] (kindred to the verb **צָדַד**), TO LIE IN WAIT for any one, followed by an acc. Ex. 21:13; followed by **לְנַפְשׁוֹ** to lie in wait for life, 1 Sa. 24:12. Derivatives, **צָדָה**, Ch. **ضَدَّ**.

NIPHAL, according to the Chaldee and Syriac use, *to be desolated* (perhaps prop. *to be taken by lying in wait*), Zeph. 3:6.

[In Thes.—

"I. **צָדָה**—(1) TO CUT DOWN, TO MOW, whence the name of the letter **צ**. Hence—

(2) *to lay waste* a country or city; so Ch. etc."

"NIPHAL, *to be laid waste*, used of cities, Zeph 3:6. Parall. **לְנַפְשׁוֹ**. Jerome, *desolatae sunt*."

"II. **צָדָה**—(1) prop. TO FIX THE EYES on any thing. So Syr." Hence—

"(2) *to fix* the mind on anything, *to search for*, followed by an acc. 1 Sa. 24:12. Absol. Ex. 21:13."

**צָדָה** see **צָדָה**.

**צָדוֹק** ("just"); [Zadok], pr. name, m.—(1) the father-in-law of king Uzziah, 2 Ki. 15:33; 2 Chron. 27:1.—(2) 2 Sa. 8:17; 15:24.—(3) 1 Chr. 5:38.—(4) Neh. 3:4; 10:22.—(5) Neh. 3:29; 13:13.—(6) Neh. 11:11.

**צָדָה** f. *lying in wait, deliberate purpose*, Nu. 35:20, 22; from the root **צָדָה**.

**צָדִים**, with the art. **הַצָּדִים** ("sides"), [Ziddim], pr. n. of a town in the tribe of Naphtali, Josh. 19:35.

**צָדִיק** adj.—(1) *just, righteous* (geredht), used of a judge or king, who maintains the right and dispenses justice, 2 Sa. 23:3; hence used very often of God as being a just judge, Deu. 32:4; Job 34:17; Jer. 12:1; Psa. 11:7; 119:137; both in punishing, 2 Ch. 12:6; Ezr. 9:15; Lam. 1:18; Dan. 9:14; and in rewarding, Ps. 112:6; 129:4; 145:17; Isa. 24:16 (where God is called **הַצָּדִיק** kar' *ἐξουήν*); also, as fulfilling his promises, Neh. 9:8, **וְהָיָה כְּכִי צָדִיק**, **וְהָיָה כְּכִי צָדִיק** "and thou hast fulfilled thy words, because thou art righteous." Verse 33; Isa. 45:21.

(2) *one who has a just cause* (ber Recht hat)—(a) in a forensic cause (opp. to **רָשָׁע**). Ex. 9:27, **הַצָּדִיק**

וְאֵלֵינוּ הַיָּשָׁרִים "Jehovah is just (his cause is just), I and my people (our cause) is unjust." Ex. 23:8; Pro. 18:17.—(b) in assertion, one who speaks what is right and true, whence adv. *rightly, truly*, Isa. 41:26 (compare 43:9, where in the same context is אֲמָרָה). Hence—

(3) of a private person, *just* towards other men (Pro. 29:7), obedient to the laws of God; hence *upright* (rechtlich), *honest, virtuous, pious* (all of which are comprehended by Cicero by the name of *justitia*, Offic. ii. 10, *justitia, ex qua una virtute boni viri appellantur*. De Fin. v. 23, *justitia... cui adjuncta sunt pietas, bonitas, liberalitas, benignitas, comitas, quæque sunt generis ejusdem*. Partit. xxii. extr. *justitia erga deos religio, erga parentes pietas, vulgo autem bonitas, creditis in rebus fides, in moderatione animadvertendi lenitas, amicitia in benevolentia nominatur*). Gen. 6:9; 7:1; Ps. 5:13; 11:3; 31:19; 34:20; 37:25; 72:7; Job 12:4; 17:9. It is very often joined with תִּשְׁמֵר, אֵל, and very often opposed to אֲשֶׁר Pro. 10:3, 6, 7, 11, 16, 30; Gen. 18:25, etc. Similarly also Cicero, locc. cit. The Hebrews ascribe to a just man, benignity and liberality, Ps. 37:21; Pro. 12:10; 21:26; temperance and sobriety in eating, Prov. 13:25, and in speaking, Pro. 15:28; the love of truth, Pro. 13:5; wisdom, Pro. 9:9. Emphat. used of innocence from sin, Eccl. 7:20, "there is not a just man upon earth who doeth good and never sins." A little before, in verse 16, the words "he not too just... lest thou destroy thyself," should apparently be understood of the admirer of his own virtue (צִדִּיק בְּעֵינָיו Job 32:1).—Isa. 49:24, Alb. Schultens renders צִדִּיק *the powerful warrior*, as if it were the same as צִיָּן verse 25; but צִדִּיק שָׁבִי is, prey justly taken; see my observations on this in Germ. Trans. ed. ii.

צִדִּיק fut. יִצְדֵּק pr. TO BE RIGHT, STRAIGHT, i. q. יָשָׁר as of a straight way (see צִדִּיק Ps. 23:3). (Arab. صَدَق prop. to be stiff, rigid, e.g. used of a lance; see Schultens, De Defect. Hodiernis Ling. Hebrææ, § 214—224; hence, to be true, sincere. Syr. ܐܕܝܢ to be right, suitable.) Hence—

(1) *to be just, righteous* (gerecht seyn), used of God, Ps. 51:6; of laws, Ps. 19:10.

(2) *to have a just cause* (Recht haben)—(a) in a forensic sense. Gen. 38:26, צִדִּיקָהּ בְּמִנִּי "her (Thamar's) cause is more just than mine." Job 9:15, 20; 10:15; 13:18; 34:5. Opp. to אֲשֶׁר to have an unjust cause.—(b) *to speak the truth, or what is right*, amongst disputants, Job 33:12. Hence—(c) *to obtain one's cause* [to be justified, in a forensic sense] Isa. 46:25.

(3) *to be upright, righteous* (see צִדִּיק No. 3), Job 15:14; 22:3; 35:7; followed by יָשָׁר Job 143:2; אֵל Job 9:2; 25:4; אֱלֹהֵי Job 4:17; i. e. in the judgment of God. Also *to declare righteous*, Eccl. 16:52.

NIPHAL, prop. to be declared just; hence *to be vindicated from wrongs*. Dan. 8:14, נִצְדָק כְּשֶׁשׁ Vulg. not amiss, mundabitur sanctuarium.

PIEL—(1) *to render just, or righteous, or innocent* (Eccl. Lat. *justificavit* [to declare righteous]), Eze. 16:51, "thou hast justified thy sisters by thy crimes;" i. e. thou hast caused that they should seem almost innocent. Similarly, Jer. 3:11, נִצְדָקָהּ נִפְשָׁהּ "Israel has justified herself more than Judah," appears just in comparison with her.

(2) *to declare any one just or innocent*, Job 33:32; followed by נִפְשִׁי oneself, Job 32:2.

HIPIL—(1) *to make just, or upright, or pious*, by one's example and doctrine; followed by an acc., Dan. 12:3; followed by ? [to justify, i. e. declare righteous, see No. 2], Isa. 53:11.

(2) i. q. Piel No. 2, *to declare any one just*.—(a) in a forensic sense, *to absolve, to acquit*, Ex. 23:7; Deut. 25:1; 2 Sam. 15:4; Isa. 5:23; *to make any one's cause to prevail*, Isa. 50:8.—(b) *to declare any one to have given a right opinion* (jem. Recht geben), to approve of any one's opinion; see Kal No. 2. b, Job 27:5.

HITHPAEL, *to purge oneself* (from suspicion), Gen. 44:16.

Derived nouns, צִדְקָה, צִדְקָהּ, צִדְקָה, צִדְקָה.

צִדְקָה with suff. צִדְקָתִי m.—(1) in a physical sense, *straightness, rightness*, i. q. יָשָׁר. Ps. 23:3, צִדְקָתִי "straight paths." Hence in an ethical sense—

(2) *rectitude, right, what is right and just* (das Recht), *what is so, or ought to be so*, compare צִדְקָה No. 2, a; Ps. 15:2, צִדְקָה "one doing what is right," acting rightly; compare צִדְקָה Isa. 64:4; Ps. 45:8; Job 8:3; 36:3, צִדְקָה "to my Creator I will ascribe rectitude," i. e. I will vindicate his right. Hence צִדְקָה to judge the right, i. e. justly, Deut. 1:16; 16:18; Jer. 11:20; צִדְקָה just judgment, Isa. 58:2; צִדְקָה, בְּאֵזְנֵי צִדְקָה just balances, a just weight, Lev. 19:36; Job 31:6; Eze. 45:10; צִדְקָה just sacrifices, i. e. such as are due, rightly offered, Deut. 33:19; Ps. 4:6; 51:21. With a suff. *the right, the just cause of any one*, Ps. 7:9, "judge me בְּצִדְקָתִי according to my right," Ps. 18:21, 25; Job 6:29, compare Ps. 17:1. Often joined are צִדְקָה וְיִשְׁעָה what is right and just, Ps. 89:15; 97:2. Also *the right which we speak*, i. e. the truth, Ps. 52:5; Isa. 45:19.

(3) *justice*, i. q. צדקה, as of a judge, Lev. 19:15; of a king, Isa. 11:4, 5; 16:5; 32:1; of God, Ps. 9:9; 35:24, 28; 50:6; 72:2; 96:13; hence *righteousness, integrity* (see צדק No. 3), Isa. 1:21; 51:1, 7; 59:4; Ps. 17:15; Hos. 2:21.

(4) *liberation, welfare, felicity* [?] (as being the reward of virtue, see Isa. 32:17). So often when there is in the other member ישועה, ישועה Isa. 41:2; 45:8; 51:5; Dan. 9:24; Ps. 132:9 (compare verse 13). Used of the servant of God, Isa. 42:6, כְּרִאֲחִיד, כְּצִוֹק "I have called thee with deliverance," i. e. that thou mayest come with deliverance, mayest bring it (compare Jer. 26:15), and used in the same sense of Cyrus, Isa. 45:13, צִדְקָה הַעֲדָהּ "I raised him up (that he may come) with deliverance;" also i. q. צִדְקָה Isa. 61:3, אֵילֵי הַצִּדְקָה "terebinths of blessing" (auf denen Gottes Segen ruht, gesegnete Zerebinthen, as it is said gesegnete Eand). Very frequently also the word צִדְקָה (which see) is thus used; and this signification has been vainly [?] rejected of late by Moeller (De Authentia Esaiæ, p. 186), and Kleinert (Die Echtheit der Jes. Weissagungen, i. p. 255, seq.). Compare צדק No. 4.

צִדְקָה f.—(1) *rectitude, right*. (A trace of the original meaning is found in the phrase הֲלֹךְ צִדְקוֹת Isa. 33:15.) 2 Sa. 19:29, "what right have I any more?" Neh. 2:20. Joel 2:23, הַמֶּטֶר לְצִדְקָה "the early rain according to right," i. e. the rain in just measure, as the ground naturally requires.

(2) *justice*, as of a king. Isaiah 9:6; 32:16, 17; 60:17; of God, Isa. 59:16, 17; as shown both in punishing the wicked, Isaiah 5:16; 10:22, and in freeing, vindicating, and rewarding the godly, Psalm 24:5; 36:11. Pl. *things done justly* (benignantly), Ps. 11:7; 103:6; Jud. 5:11, צִדְקוֹת מְרִיזֵנוּ "his justice (acts of justice) towards his princes," i. e. aid extended to them. victory, which he bestowed on them.

(3) In private persons, *righteousness, piety, virtue*, Isaiah 5:7; 28:17; 46:12; 54:14; 59:14. צִדְקָה צִדְקָה Isaiah 56:1; 58:2. Gen. 15:6, " (God) reckoned it to him for righteousness," took it as a proof of his probity or piety. [But see the true doctrine of "faith counted for righteousness," Rom. iv.] Deu. 6:25. Plur. צִדְקוֹת righteous acts, Isaiah 64:5. Sometimes specially it is kindness and mercy, Ps. 11:7; 24:5; liberality [?], Prov. 10:2; Micah 6:5. LXX. very often ελεημοσύνη, Deuteron. 6:25; 34:13.

(4) *welfare* [?], i. q. צִדְקָה No. 4, which see (parall.

ישועה, ישועה), Isai. 45:8; 46:13; 48:18; 51:6, 8, 54:17; 56:1; 57:12; 59:9, 17; 61:10, 11.

צִדְקָה Ch. *liberality, beneficence*, Dan. 4:24. So often in the Talmud. and the Rabbins. Compare Sam. צדקה used of almsgiving, Arab. صدقة, Syriac ܥܕܩܬܐ, compare צִדְקָה No. 3 fin.

צִדְקִיָּה ("justice of Jehovah"), [Zedekiah, Zidkijah], pr. n.—(1) of a king of Judah, 600—588, B. C., to whom this name was given by Nebuchadnezzar, instead of his former name צִדְקִיָּה, 2 Ki. 24:17; 1 Ch. 3:15; Jer. 1:3.—(2) of a false prophet under Ahab, 1 Kings 22:24; 2 Ch. 18:10, 23; also צִדְקִיָּה 1 Ki. 22:11.—(3) Jer. 29:21, 22.—(4) 1 Ch. 3:16.—(5) Jer. 36:12.

צָהָב TO SHINE, kindred to the root צָהָב [Arab. صَبَّ], see more at the root צָהָב.

HOPHAL, part. מְצִיֵּב *polished, shining* (like gold), Ezra 8:27. Hence—

צָהָב m. *yellow*, like gold, used of a hair, Levit. 13:30, seqq.

צָהָב an unused root, i. q. צָהָב, צָהָב (which see), pr. to be white, shining; hence to be sunny, shone upon and dried up by the sun (Syr. and Ch. צָהָב to be thirsty). Hence צָהָב, צָהָב, צָהָב [under צָהָב in Thes.]. In Arabic, the middle radical h being softened, there is صَوَّى صَوَّى to dry up; and in Hebrew צָהָב, in the noun צָהָב.

צָהָב—(1) i. q. צָהָב, צָהָב (see at the root צָהָב), TO SHINE, see Hiphil. It is applied—

(2) to an acute and clear voice; hence to neigh as a horse, (Arab. صَهْل compare צָהָב and צָהָב), Jer. 5:8; to shout for joy, to cry out (for joy), used of persons, Isa. 12:6; 54:1; followed by צָהָב because of anything, Isa. 24:14.

PIEL, causat. of Kal No. 2, but in a bad sense, used of a cry from fear or terror. Isa. 10:30, צָהָב "make thy voice shrill," i. e. cry with a loud voice.

HIPHIL, causat. of Kal No. 1, to cause to shine, Ps. 104:15.

Derivative, מְצִיֵּב.

צָהָב (like the kindred verbs צָהָב, צָהָב, צָהָב, see under צָהָב), TO SHINE. Arab. ظَهَرَ to appear, to come forth, to reveal oneself, and طَهَرَ to be pure; both coming from the idea of shining. Hence צָהָב light, splendour, and צָהָב oil, so called from its brightness.



—(1) *to constitute, to appoint* (bestellen) — (a) any one over any thing, followed by an acc. of person, and  $\text{ל}$  of the thing, 1 Sa. 13:14; 25:30; 2 Sa. 6:21; Neh. 5:14; 7:2. — (b) with an acc. of the thing, *to appoint*, to decree, to determine any thing; i.e. to cause it to exist. Isa. 45:12, "all the host of it (the heaven) have I appointed," caused to exist; 48:5; Deu. 28:8; Ps. 68:29; 111:9; 133:3.

(2) *to charge, to command*, followed by acc. of pers. (like the Lat. *jussit aliquem*), Gen. 26:11; more rarely followed by  $\text{ל}$  2:16; 28:6; Esth. 2:10, 20; followed by  $\text{אֶל}$  Gen. 50:16; followed by  $\text{ל}$  Ex. 1:22. The express words of the command are subjoined with  $\text{לֵאמֹר}$  e.g. Gen. 26:11,  $\text{אֶת־כָּל־הָעָם}$ ,  $\text{לֵאמֹר}$  "and Abimelech commanded all the people, saying," etc.; 32:5; Ex. 5:6. In other places, that which any one is commanded to do, is put in the inf. with  $\text{ל}$  prefixed, Gen. 50:2; 2 Sam. 7:7; Jer. 35:8; more rarely in a finite verb, with  $\text{אֲשֶׁר}$  (that) prefixed, Esther 2:10; and  $\text{ו}$  (prop. he charged, and he did), Am. 9:4. *To command any one, any thing*, with two acc. of pers. and thing, Gen. 6:22; Ex. 25:22. It is also used without any mention added of the command, with an acc. of pers. *to give commands to any one* (jem. *etwas bestellen*), *to delegate any one with commands, to commission*, Jerem. 14:14; 23:32; followed by  $\text{ל}$  of the person to whom the commands are sent, Est. 4:5; Ezra 8:17; 1 Chron. 22:12; or of the thing about which the command is given, Gen. 12:20; 2 Sa. 14:8; to which also  $\text{ל}$  is prefixed, Ex. 6:13; and  $\text{ל}$  Psa. 91:11. Used of inanimate things, Am. 9:4; Ps. 42:9. Specially it is said  $\text{לִבְיֹתוֹ}$  or  $\text{לְבֵיתוֹ}$   $\text{צִוָּה}$  to give (last) commands to one's family, i.e. to make a will (*sein Testament bestellen*), 2 Sa. 17:23; 2 Ki. 20:1; Isa. 38:1 (comp. Rabbin.  $\text{צִוָּתָא}$  testament).

PUAL, *to be commanded*. Levit. 8:35,  $\text{כִּי צִוִּיתִי}$  "so am I commanded," this charge is given to me. Eze. 12:7,  $\text{כִּי אֲנִי צִוִּיתִי}$  "even as I was commanded." Followed by  $\text{בְּ}$  of the person who gives the command, Nu. 36:2.

Derivatives,  $\text{צִוָּה}$ ,  $\text{צִוָּה}$ ,  $\text{צִוָּה}$  ["and צי"].

$\text{צֹרֵחַ}$  TO CRY OUT, TO EXCLAIM with joy, Isaiah 42:11. (Chald. id. In Arabic contractedly, Med. quiescent  $\text{صاح}$  for  $\text{صاح}$ . I suppose both to be softened from the harder  $\text{צֹרַח}$ ,  $\text{صرخ}$ , compare Isaiah 42:11 and 13.) Hence —

$\text{צֹרָה}$  fem. outcry, whether joyful, Isa. 24:11; or mournful, Jer. 14:2.

$\text{צֹרֶל}$  an unused root, prob. i. q.  $\text{צלל}$  No. II, *to be sunk*, whence  $\text{מְצֹלָה}$ ,  $\text{מְצֹלָה}$  and —

$\text{צֹלָה}$  f. *the depth of the sea, abyss*, Isa. 44:27.

$\text{צוֹם}$  TO FAST. (Arabic  $\text{صام}$  Aram. id. The primary idea lies in the mouth being shut; see as to roots ending in *m* above at  $\text{צָמַם}$  page CCIII, B.) Jud. 20:26; Zec. 7:5,  $\text{הֲצוֹם צָמַתִּי}$  "have ye fasted to me?" where the suffix must be regarded as a dative. Hence —

$\text{צוֹמֵה}$  m. *fasting, a fast*, 2 Sa. 12:16. Pl.  $\text{צוֹמֹת}$  Est. 9:31.

$\text{צוּרֵעַ}$  an unused root, i. q.  $\text{صاغ}$  to form, to carry on the trade of a goldsmith. Hence  $\text{צִצְעָעִים}$ .

$\text{צוּרֵעַ}$  ("smallness"), [*Zuar*], pr. n. m. Num. 1:8; 2:5.

$\text{צֹרֵף}$  TO OVERFLOW, followed by  $\text{ל}$  to overflow any one, Lam. 3:54.

HIPHIL — (1) *to cause to overflow*, Deu. 11:4.

(2) *to cause to swim*, 2 Ki. 6:6.

Derivatives,  $\text{צָרַף}$ ,  $\text{צָרַף}$ , and —

$\text{צוּרָה}$  m. — (1) *honey as dropping from the comb*, so called from its overflowing, Prov. 16:24. Plural  $\text{צוּרָהִים}$  Ps. 19:11.

(2) [*Zuph*], pr. n. of a son of Elkanah, 1 Sa. 1:1; 1 Chr. 6:20 (where in  $\text{כְּתִיב}$  there is  $\text{צִיף}$ ), and  $\text{צוּפִי}$  1 Ch. 6:11.

$\text{צוּפָה}$  ("cruse," from  $\text{צָפַה}$ ) *Zopha*, pr. n. m. 1 Ch. 7:35, 36.]

[ $\text{צוּפִי}$  see  $\text{צוּפִי}$ .]

$\text{צוּפָר}$  (perhaps i. q. Syr.  $\text{ܥܘܦܪ}$  "impudent" [in Thes. this derivation and the meaning of the Syriac word are questioned]), [*Zophar*], pr. n. of one of Job's friends and opponents in disputing, Job 2:11; 11:1.

$\text{צֹרֵץ}$  i. q.  $\text{נֶצֶץ}$  and  $\text{נֵיץ}$  (comp.  $\text{נִי}$ ) — (1) TO SHINE, see Hiphil.

(2) *to flourish*, pret.  $\text{צָצַץ}$  Ezek. 7:10 (metaph.).

HIPHIL, fut.  $\text{צִצִּיץ}$  part.  $\text{צֹרֵץ}$  (Cant. 2:9) — (1) *to shine, to be bright* (prop. to emit splendour, comp.  $\text{הִאִיר}$ ), 132:18; hence *to glance forth*, i.e. to look by stealth (properly to make the eyes shine). Cant. 2:9,  $\text{מִצִּיץ כֵּן הִתְרַדִּים}$  "glancing forth through the lattice." Arab.  $\text{وصى}$  and  $\text{وصى}$  to glance (as a



woman) through the holes of a vail; compare Germ. blinten, blinzen.

(2) *to flourish* (prop. *to produce flowers*), Num. 17:23; Psa. 72:16; 90:6; 103:15; metaph. 92:8.

Derivatives, צִיץ, צִיץ, צִיץ.

I. צִוֵּק TO BE NARROW, STRAITENED, COMPRESSED. (Arabic ضاق Med. Ye. Æth. ጠፋ: *to straiten*, to compress, kindred roots are עָקַץ, and also עָקַץ, and those connected with them.)

HIPHIL הִצִּיק—(1) *to straiten*, to *press upon* any one, followed by a dat. and acc., Deu. 28:53, seqq.; Jer. 19:9; Job 32:18; specially *to straiten* a city *by siege*, Isa. 29:7. Part. הִצִּיק oppressor, Isaiah 51:13.

(2) *to urge* any one with prayers, with an acc., Jud. 14:17; with a dative, 16:16.

Derivatives, צִוֵּק, צִוֵּק, צִוֵּק, צִוֵּק, צִוֵּק.

II. צִוֵּק—(1) i. q. יָצַק TO POUR, Job 29:6; 28:2, אָבָן צִוֵּק נְחֹשֶׁת “and the stone is poured out (to make) brass,” i. e. they melt the ore into brass. Metaph. Isa. 26:16, צִוֵּקוֹן לַחַשׁ “they pour out a prayer” (צִוֵּקוֹן, Milra, is pret. Kal with Nun paragogic, for צִוֵּקוֹן).

(2) i. q. הִצִּיק *to set up*; whence צִוֵּק a column.

צִוֵּק m. *distress*, Dan. 9:25, and—

צִוֵּק f. id. Pro. 1:27; Isa. 30:6.

צִוֵּר, צִוֵּר (“rock,” i. q. צִוֵּר), pr. n. Tyre (Greek Τύρος, from the Aramæan form ܛܪܫ, ܛܪܫ), a city of the Phœnicians, celebrated for its traffic, and very rich; the more ancient part of it, which was strongly fortified, afterward called Palætyrus (צִוֵּר 2 Sa. 24:7, and צִוֵּר עִיר 2 Sa. 19:29), was situated on the main land, the later city on an opposite island, see Isa. 23:4; Eze. 26:17; 27:4, 25; comp. Menand. Ephes. in Josephus, Archæol. ix. 14, § 2; viii. 2, § 7; and as to the history of the city, see my Comment. on Isa. i. page 707, seqq. The domestic name צִוֵּר is found—besides the Old Test. 2 Sa. 5:11; 1 Ki. 5:15; 7:13; Ps. 45:13; Eze. 26:2;—in the inscriptions of the coins struck at Tyre in the time of the Seleucidæ, either briefly לצִוֵּר (צִוֵּר Τύρον), or more fully לצִוֵּר אִם צִוֵּר of Tyre, the metropolis of the Sidonians, sc. money); see Mionnet, Descr. des Médailles, t. v. pl. 23, 24; Kopp, Bilder u. Schriften der Vorzeit, ii. page 212. At present the ruins of the ancient city, called צִוֵּר are situated on a peninsula, from Alexander the Great having joined the island to the shore by an embankment. Gent. צִוֵּר, which see.

צִוֵּר fut. יִצֹר, aq. יִצֹר (like the kindred root צָוַר), TO STRAITEN, TO PRESS UPON, TO COMPRESS; hence—(1) *to bind together* (into a bundle or roll), i. q. צִוֵּר No. 1. Pret. צִוֵּר Deut. 14:25; יִצֹר 2 Ki. 12:11; וִיצֹר 5:23.

(2) *to press with siege*, to *besiege* a city. followed by an acc. of the city, 1 Ch. 20:1; more often followed by על Deut. 20:12; Eze. 4:3; Daniel 1:1; על Deut. 20:19; absol. Isai. 21:2; also followed by על 2 Sam. 20:15; and אל 1 Sam. 23:8, of the person besieged in the city. Once with acc. and על of the city, Isa. 29:3, צִוֵּרְךָ עֲלֶיךָ מִצָּבָה i. e. “I will push forward hosts (of soldiers) against thee” (ידו schietet gegen dich). Metaph. Psalm 139:5, אֶחָד וְאֶחָד צִוֵּרְכִי, “thou besettest me on every side,” so that I cannot flee from thee.

(3) *to urge*, to *press upon* any one in pursuit. i. q. צִוֵּר No. 4, Deu. 2:9; Exod. 23:22. Part. צִוֵּר Esth. 8:11; also *to stir up* any one, to urge him to rise, Jud. 9:31.

(4) *to cut* (pr. to press with a knife, compare צִוֵּר to press, to cut), to *divide*. Arab. صال Med. Waw id. Hence צִוֵּר edge.

(5) *to form*, i. q. צִוֵּר (derived from the idea of cutting), Arab. صور id., fut. יִצֹר Ex. 32:4; 1 Kings 7:15; and צִוֵּר Jer. 1:5. (Aram. id.)

Derivatives, צִוֵּר, צִוֵּר, צִוֵּר, צִוֵּר, צִוֵּר, צִוֵּר.

צִוֵּר m.—(1) *stone, pebble* (so called as being a compact solid mass. Others take it as pr. a piece of rock, see No. 2), Isaiah 8:14. Job 22:24, צִוֵּר נְחָלִים “the pebbles of the brooks” (compare Gramm. § 106, 3, c).

(2) *a rock*, Job 18:4; 24:8; metaph. used of God, the refuge and protection of Israel, Isa. 30:29; Deut. 32:37, “the rock where they took refuge”; Ps. 18:3, 32, 47. By another figure (drawn from a quarry); it is applied to the founder of a nation Isa. 51:1. Pl. צִוֵּר Job 28:10.

(3) *edge*, from the root No. 4. Psalm 69:44, צִוֵּר “the edge of a sword,” according to which analogy, Josh. 5:2, 3, הַרְבֹּת צִוֵּרִים are sharp knives, compare צִוֵּר Exod. 4:25; and so Ch. But LXX., Vulg., Syr., Arab. understand it to mean knives made of stone (compare צִוֵּר No. 1) which the ancient Orientals used in castrating and circumcising. I wonder that those who hold this opinion (such as Maurer on Jog. loc. cit.) should have neglected the words added by the LXX. Josh. 24:30, καὶ ἔθεσαν εἰς τὸ μῆμα εἰς 5 ἔθαψαν αὐτὸν (Joshua) ἐκ τῆς



also called צלה Num. 26:13.—(2) Gen. 23:8; 25:9.—(3) 1 Ch. 4:7.

צ m. (for צה from the root צה [in Thes. from צה])—(1) *dryness, a dry region, a desert*; whence צ an inhabitant of a desert.

(2) *a ship* (as if, what is dry, a dry place in the midst of the waters; unless it be preferred to derive צ from צה with the signification of erecting, setting up; compare צין a column), Isa. 33:21. Plur. צים Num. 24:24, and צים Dan. 11:30. Castell brings forward from the Arabic صوالة small vessel, but in the Kamûs this word is not found.

צבא (for צבה "a plant"), [Ziba], pr. n. of a servant of [the house of] Saul, 2 Sa. 9:2; 16:1.

צד m. (from the root צוד to hunt)—(1) *hunting*, Gen. 10:9.

(2) *prey taken in hunting*, Gen. 25:28.

(3) *food*; prop. the produce of hunting, Job 38:41 (of ravens); hence any other food, Neh. 13:15; Ps. 132:15; especially *provision for a journey*, Josh. 9:5, 14; compare צידה.

ציד (from the root צוד) m., *a hunter*, Jer. 16:16.

צידה or צרה f. of the preceding; *food*, Psalm 78:25; especially *provision for a journey*, Gen. 42:25; 45:21 (Aram. ܥܝܕܐ id.); whence the denom. ܥܝܕܐ; see צוד Hithpael.

צידון ("fishing") pr. n. f., *Zidon*, a very ancient and wealthy city of the Phœnicians (Gen. 10:15); fully called צידון רבה (Sidon the great, or Sidon the metropolis), Josh. 11:8; 19:28; compare Jud. 1:31; 3:3; 18:7; the name of this city was applied to all the northern Canaanites dwelling at the foot of Lebanon, whom the Greeks called Phœnicians; and amongst them the Tyrians were also included, Gen. 10:15; Jud. 1:31; 3:3; 1 Kings 11:1, 5, 33; 2 Ki. 23:13; Deu. 3:9; comp. Σιδόνιοι, Homer Il. vi. 290; xxiii. 743; Od. iv. 84; xvii. 424; which name is used with the same extent of meaning. Hence it may be understood why Ethbaal, king of Tyre (see Menand. in Jos. Arch. viii. 3, § 2), is called the king of the Sidonians (i. e. of Phœnicia), 1 Ki. 16:31; and why there is on the coins of Tyre (see צר, צרם, צרם) (money) "of Tyre, the metropolis of the Sidonians." See farther in my Comment. on Isa. 23:2. On the coins of the Sidonians themselves there is צידן (צידן, צידן) of Sidon, of the Sidonians. Within the walls of the ancient city there is a village called صيد. Hence the Gentile noun —

צידוני a Sidonian, Deut. 3:9; f. צידנית a Sidonian woman, 1 Ki. 11:1

ציה an unused root, : ציה which see; to be sunny, arid; hence ציין.

ציה f. *aridity, drought*, Job 24:19; whence ציה arid, desert land, Ps. 63:2; 107:35. Without ציה id., Ps. 78:17. Root ציה.

ציין m. *arid land*, Isaiah 25:5; 32:2; from the root ציה.

ציון (a "sunny place," a "sunny mountain," from the root ציה [in Thes. from ציה]; comp. Arab. ܥܝܘܢ a fortress; the radical *h* is retained in Syriac and

Arabic, in which the name is written ܥܝܘܢ, ܥܝܘܢ, pr. n. f. *Zion*, the higher and southern hill (not the northern, as Lightfoot thought; see especially Barhebr. Chron. p. 282, lin. 5), on which the city of Jerusalem was built. It included the more ancient part of the city, with the citadel and temple (Mount Moriah, on which the temple was built, being reckoned to Zion [separated by a narrow valley]); also called the city of David, 2 Chron. 5:2. Very often used by the prophets and poets for Jerusalem itself, Isa. 2:3; 8:18; 10:24; 33:14, and its inhabitants (fin.), Isa. 1:27; 49:14; 52:1. Psalm 97:8; Zeph. 3:16. They are also poetically called the daughter of Zion (see צה No. 5) ציה ציה Isaiah 1:8; 10:32; 62:11 (also while in exile, Isa. 40:9; Zech. 2:11, 14); and ציה ציה Isa. 12:6; but ציה ציה are the women of Jerusalem, Isa. 3:16, 17; 4:3. Once followed by a genit. Isa. 60:14, ציה ציה "The Zion of the Holy One of Israel," i. e. sacred to him.

ציין m. *cippus, a pillar*; so called from its being set up, erected (see the root ציה Kal), 2 Ki. 23:17; whether sepulchral, Eze. 39:15, or to shew the way. Jer. 31:21.

ציה see ציה.

ציה (from ציה, ציה a desert; with the termination י) only in plur. ציה dwellers in the desert.—(a) persons, i. e. nomades, shepherds, Ps. 72:9; 74:14.—(b) animals, i. e. jackals, ostriches, wild beasts, Isaiah 13:21; 23:13; 34:14; Jer. 50:39.

צין see צין.

צונק m. *prison* ["or stocks"], Jer. 29:20, f. from the root צונק.

צִירֶךְ ("smallness"), [*Zior*], pr. n. of a town in the tribe of Judah, Josh. 15:54.

צִירָה see צוֹחַ No. 2.

צִירִין see צוֹחַ.

צִיר (from the root צוֹחַ)—(1) *a shining plate*, on the forehead of the high priest, Ex. 28:36—38. Compare Ps. 132:18.

(2) *a flower*, Job 14:2. Plur. צִיצִים (for צִיצִים comp. וְצִיחַ, וְצִיחַ) 1 Ki. 6:18.

(3) *a wing* (compare at the root נָצַח), Jer. 48:9.

(4) [*Ziz*], pr. n. of a town, only once, 2 Ch. 20:16.

צִירָה f. *a flower*. Isaiah 28:4, הַצִּירָה "a flower of fading," i. e. a fading flower, compare verse 1.

צִיצִית (for צִיצִית) f. prop. *something like a flower or feather* (from צִיר with the fem. adj. termination ת-), hence—(1) *the forelock of the hair* (comp. הַצִּיצִית), Eze. 8:3.

(2) *the borders, the fringed edges* (Zuafte, Zrobbel), which the Israelites wore on the corners of their garments, Nu. 15:38, 39.

צִיקְלָג, צִיקְלָג, צִיקְלָג [*Ziklag*], pr. n. of a town in the tribe of Simeon, but for some time subject to the Philistines, Josh. 15:31; 19:5; 1 Sa. 30:1; 2 Sa. 1:1. (The Etymology is obscure. Simonis regards this as from צִיקָל *an outflowing of a fountain*).

צִיר a root of doubtful authority, as a verb; as far as may be gathered from the derivatives—

(1) *to go in a circle* (kindred to צִיר, צִיר, צִיר, whence צִיר hinge, writhing pain).

(2) *to go* (Arab. صار Med. Ye, to go, to arrive, comp. צִיר, whence צִיר a messenger. Hence—

HITHPAEL הִצִּירִי Josh. 9:4, may be, "they betook themselves to the way." But no other trace of this form and signification is either found in Hebrew, or in Aramaean, and the ancient interpreters have all given it as הִצִּירִי "they furnished themselves with provisions for the journey," as in ver. 12, which appears to me preferable.

I. צִיר m.—(1) *the hinge of a door*, Prov. 26:14, from the root צִיר No. 1. From the same—

(2) צִירִים i. q. הַצִּירִים *pains* (as if writhings) of a parturient woman, Isaiah 13:8; 21:3; 1 Sam. 4:19. Metaph. used of terror, Dan. 10:16, which is often compared with the pain and alarm in childbirth; compare צִיר V. to twist oneself with pain.

(3) *a messenger*, Pro. 13:17; 25:13.

II. צִיר m. (from the root צוֹחַ No. 5)—(1) *an idol*, Isa. 45:16.

(2) *form*, Ps. 49:15 נְחִיב

צִל m. (f. Isa. 38:8, compare the form צִלָּה), with suff. צִלִּי (from the root צָלָה No. III) *a shadow* (Arab.

ظِل), Jud. 9:36; Ps. 80:11, etc. Metaph. Job 17:7, "all my members (are) like a shadow," i. e. scarce a shadow of my body remains. Also—(a) used of anything fleeting and transient, Job 8:9; Psal. 102:12; Ecc. 8:13.—(b) of a roof which affords shade and protection (compare Lat. *umbra*); hence used for *protection* and *defence*; preserving sometimes however the image of a shadow, Psalm 17:8; 36:8; Isa. 16:3, "make thy shadow at noon as in the night," i. e. afford a safe refuge in glowing heat. Isa. 25:4, "thou (O Jehovah) art a shadow in heat," sometimes not retaining the image, Nu. 14:9; Ecc. 7:12. In plur. is used the form צִלִּים.

צִלָּה PAEL, TO PRAY, Daniel 6:11; Ezra 6:10.

(Syr. Arab. صَلَا, and Æth. id.)

צִלָּה TO ROAST, 1 Sa. 2:15; Isa. 44:16. (Arab.

صَلَا id. The signification of roasting and praying (see Chaldee) are referred to the common notion of warmth by Schult. on Har. i. p. 25, to that of softening by Jo. Simonis, in Lex.) Hence צִלָּה.

צִלָּה ("shadow"), [*Zillah*], pr. n. of a wife of Lamech, Gen. 4:19, 22.

צִלָּה, in צִלָּה קִיר, ἀπ. λεγόμεν., κολλύρα, or a round cake. Jud. 7:13, צִלָּה לֶחֶם שְׁעִירִים, well rendered by the LXX. and Chald. "a cake of barley bread." The cause of the signification is shewn under the root צָלָה No. II, where see it.

צָלָה fut. יִצְלָה.—(1) TO GO OVER OR THROUGH (as a river), followed by an acc. 2 Sa. 19:18. (Compare יִצְלָה.)

(2) *to attack, to fall upon*, used of the Spirit of Jehovah falling upon a man; followed by צָלָה Jud. 14:19; 15:14; 1 Sam. 10:10; 11:6; followed by צָלָה 1 Sam. 16:13; 18:10; used of God himself breaking forth upon men, poet. followed by an acc. Am. 5:6. (Compare צָלָה No. 2, d.)

(3) *to go on well, to prosper, to succeed as an affair*, (comp. Germ. durchgehen, Fortgang haben; Lat. *lex perfertur*; Heb. צָלָה, צָלָה, Isa. 53:10; comp. 54:17; used of a man in an affair, Ps. 45:5; Jer. 22:30, *to flourish*, of a plant (*fortkommen*), Ezek. 17:9, 10

Followed by  $\text{ל}$  to prosper for anything, *to be fit* for anything, Jer. 13:7, 10. (Arab.  $\text{صلح}$  to be fit.)

HIPHIL—(1) trans. *to make successful, to prosper*—(a) any one's affair, Gen. 24:21, 56; 39:3, 23.—(b) any person, followed by an acc. of person, 2 Ch. 16:5; followed by  $\text{ל}$  Neh. 1:11; 2:20.

(2) *to accomplish prosperously, to finish well*, 2 Ch. 7:11; Dan. 8:25; especially with the nouns  $\text{דרכו}$ ,  $\text{דרכיו}$  to make one's way or counsel prosper, *to be successful*, Deut. 28:29. Psalm 37:7,  $\text{מַצְלִיחַ דְּרָכָיו}$  "one who is successful in all things." Hence without the acc. *to be successful*, as an undertaking, Jud. 18:5; as a person in any undertaking, 1 Ki. 22:12, 15; 1 Ch. 22:13; 29:23; 2 Ch. 18:14; Pro. 28:13; Jer. 2:37.

[“II.  $\text{צלה}$  i. q. Ch.  $\text{זלח}$  *to flow, to be poured out* as water. Hence  $\text{צלחת}$ ,  $\text{צלחית}$ ,  $\text{צלחת}$ .”]

$\text{צלה}$  Ch. i. q. Heb.  $\text{צלח}$ , APHEL  $\text{הַצְלִיחַ}$  (Heb. form)—(1) trans. *to cause any one to go on well*, i. e. to promote quickly to public offices and honour ( $\text{idnell avaniren}$ , sein Glück machen lassen), Dan. 3:30; *to accomplish anything prosperously*, Ezr. 6:14.

(2) *to be prospered*, i. e. to be raised to great honours, Daniel 6:29; *to be prospered as a thing*, Ezr. 5:8.

$\text{צלחה}$  f. only pl.  $\text{צלחות}$  2 Ch. 35:13, *pans*, such as were flat and broad, not deep. The primary idea is in shallow water which can easily be forded [but see  $\text{צלח}$  II.], (see  $\text{צלח}$  No. 1); whence Arab.  $\text{زلح}$  a shallow channel of a river, also  $\text{زله}$  large pans, Æth. with the letters transposed  $\text{ጸሐፊ}$ : platter.

$\text{צלחית}$  f. id. 2 Ki. 2:20.

$\text{צלחת}$  id. Prov. 19:24; 26:15.

$\text{צלי}$  m. *something roasted*, Ex. 12:8, 9, from the root  $\text{צלח}$ .

$\text{צליל}$  see  $\text{צליל}$ .

I.  $\text{צלל}$  TO TINGLE, as the ear, 1 Sa. 3:11; 2 Ki. 21:12. (Arab.  $\text{صل}$ , Syr.  $\text{ܨܠ}$  id. Compare the Germ.  $\text{schallen}$ ,  $\text{Schelle}$ , and without the sibilant  $\text{hellen}$ ,  $\text{gellen}$ ; Arabic  $\text{جلجل}$  a cymbal.  $\text{L}$  being changed into  $\text{n}$ , it answers to  $\text{طن}$  Lat. *tinnit*). It is applied to the lips quivering with fear, Hab. 3:16. Derivatives,  $\text{צלצל}$ ,  $\text{צלצלים}$ .

II.  $\text{צלל}$  Arab.  $\text{ضَل}$  pr. TO BE ROLLED DOWN, TO ROLL ONESELF ( $\text{hinabrollen}$ ), kindred to the root  $\text{زلل}$  (as to which see p. CLXXII, B), inasmuch as the letters  $\text{ض}$ ,  $\text{ض}$  come very near to the force of gutturals and palatals (see p. DCCVIII, A, and Ewald's Gramm. p. 33). Hence  $\text{צלל}$  or  $\text{צליל}$  Jud. 7:13, i. q.  $\text{זלל}$  or  $\text{זליל}$  =  $\text{καλλύρα}$  a round cake of bread. The verb occurs once, Exodus 15:10,  $\text{צָלְלוּ בְּנוֹפֶת}$  “they are rolled down like lead.” (Arab.  $\text{ضَل}$  is to perish, to be hid, to disappear. IV. pass. to be buried, all from the idea of tumbling downwards).

The derived nouns take their form from the kindred  $\text{צלל}$ , namely  $\text{צלילה}$ ,  $\text{מצילה}$ .

III.  $\text{צלל}$  (Arab.  $\text{ظَل}$ ), TO BE SHADED, DUSKY, Neh. 13:19.

HIPHIL, part.  $\text{מַצִּיל}$  shadowing, Eze. 31:3.

Derivatives,  $\text{צלל}$ ,  $\text{צלל}$ ,  $\text{צלמות}$ ,  $\text{מצלה}$ , and pr. n.  $\text{צלח}$ ,  $\text{צלחאל}$ ,  $\text{צלחוני}$ .

$\text{צלל}$  with suff.  $\text{צלליו}$ , pl.  $\text{צללים}$  const.  $\text{צללי}$  a shadow, Cant. 2:17; 4:6; Jer. 6:4; Job 40:22. Compare  $\text{צללים}$ .

$\text{צללפוני}$  (“the shadow looking at me”), [*Hazelel-poni*], pr. n. m. with art. 1 Ch. 4:3.

$\text{צלם}$  an unused root, Æth.  $\text{ጸፈ}$ : TO BE SHADY, Arab.  $\text{ظلم}$  to be obscure.  $\text{ظلمة}$  darkness. Hence—

$\text{צלם}$  m. with suff.  $\text{צלמו}$ —(1) a shadow, Psalm 39:7; metaph. used of any thing vain, Psal. 73:20. Hence—

(2) an image, likeness (so called from its shadowing forth; compare  $\text{σκια}$ ,  $\text{σκιασμα}$ ,  $\text{σκιαγραφία}$ ), Genesis 1:27; 5:3; 9:6; an image, idol, 2 Kings 11:18; Am. 5:26. (Syr. and Chald.  $\text{ܨܠܡܐ}$ ,  $\text{צלמה}$  id., Arab.  $\text{صنم}$  an image, the letters  $\text{ن}$  and  $\text{ل}$  being interchanged.)

$\text{צלם}$ ,  $\text{צלם}$  Ch. emphat. state,  $\text{צלמם}$  m. an image, idol, Dan. 2:31, seqq.; 3:1, seqq.

$\text{צלמון}$  (“shady”), [*Zalmon*, *Salmon*], pr. n.—(1) of a mountain in Samaria, near Shechem, Jud. 9:48; this apparently is the one spoken of as covered with snow, Ps. 68:15.

(2) of one of David's captains, 2 Sa. 23:28.

$\text{צלמנה}$  (“shady”), [*Zalmonah*], pr. n. of station of the Israelites in the desert, Nu. 33:41.

**צלמות** f. pr. *shadow of death* (comp. of **צל** shadow, and **מות** death), poet. for very thick darkness, Job 3:5; 10:21; 28:3; 34:22; 38:17, **צלמות** "the gates of darkness."

**צלמנע** (perhaps for **צל מקנע** "to whom shadow is denied"), [*Zalmunna*], pr. n. of a prince of the Midianites, Jud. 8:5; Ps. 83:12.

**צלע** TO LIMP, TO BECOME LAME, prop. TO INCLINE TO ONE SIDE, Arab. **ضلع** and **ظلع** id. (perhaps denom. from **צלע**), Gen. 32:32. Part. f. **צולעת** coll. *limping flocks*, i. e. flocks wearied with the heat and with journeying; used figuratively of the Israelites, Mic. 4:6, 7; Zeph. 3:19.

[Derivatives, the following words.]

**צלע** constr. **צלע** and **צלע** (of a segolate form), with suff. **צלע** f. (but pl. **צלעים** m. 1 Ki. 6:34).

(1) *a rib*, Gen. 2:21, 22. Pl. **צלעות** *beams* (as if the ribs of a building, *Scrippe, Rippenwert*), 1 Ki. 6:15, 16; 7:3 (compare verse 2, where there is **פרתות** in the same signification).

(2) *a side*—(a) of man, Job 18:12; Jer. 20:10, **שכני צלעי** "those who watch my side," my friends who do not depart from my side.—(b) of inanimate things, as of the tabernacle, Ex. 26:26, 27; of the altar, Exod. 27:7; of a quarter of the heaven, Exod. 26:35. Pl. **צלעים** (m.) *sides*, or *leaves* of a door, 1 Ki. 6:34. Elsewhere always **צלעות**, constr. **צלעות** *the sides* of the altar, Ex. 38:7; of the ark of the covenant, Ex. 25:14.

(3) *a side chamber* of the temple (as to which see **צויע**), 1 Ki. 6:5; Eze. 41:6, seq.; also collect. *story*, or *range of side chambers*, 1 Ki. 6:8, and i. q. **צויע**, used of the whole of that part of the temple, comprising three stories, Eze. 41:5, 9, 11. **בית צלעות** Eze. 41:9, is a space between the two walls of the temple, intended for these chambers. Compare Jos. Archæol. viii. 3, § 2.

(4) [*Zelah*], pr. n. of a town of the Benjamites, where Saul was buried, Josh. 18:28; 2 Sa. 21:14.

**צלע** [with suff. **צלע**] m. *limping*; hence *a fall*, Ps. 35:15; 38:18.

**צלף** an unused root, Syr. *to break, to wound*; whence—

**צלף** ("fracture," "wound"), [*Zalaph*], pr. n. m. Neh. 3:30.

**צלפהד** ("fracture," or "first rupture," per-

haps "firstborn," compare **צפטר**), [*Zelophehad*] pr. n. m. Num. 26:33; 27:1; 36:2; Josh. 17:3.

**צלצה** ("shade in the heat of the sun," from **צל** shadow, and **צח** sun), [*Zelzah*], pr. n. of a town of the Benjamites, 1 Sam. 10:2.

**צלצל** (Deut. 28:42 [in pause **צלצל**]), constr. **צלצל** (Job 40:31, and Isa. 18:1), pl. **צלצלים**, see No. 2 (from the root **צלצל** No. I.)—(1) *a tinkling, clinking* (compare as to these geminate forms, Hupfeld, Exercitt. Æth. p. 28; my Hebr. Gram. p. 119; Arab.

**צלצל** to tinkle, to clink, as a bridle or bell), used of a tinkling of metal when struck, of arms, *the sound* of wings (see No. 3). Hence, Isa. 18:1, **צלצל** "the land of the clangour of armies," i. e. full of hosts, striking together their arms with clangour, *Land voll (waffenz) klirrender (heeres) stügel*, i. e. Æthiopia. Armies in this passage are called wings (see **צנה** No. 1), and in this double use of the word there is an ingenious play of words, since **צלצל** is also used of the sound of flapping of wings (*vom Schwirren*). The opinions of others are discussed in my Comment. on this passage.

(2) *a tinkling instrument*, specially a fish spear, Job 40:31. Pl. **צלצלים**, constr. state **צלצלים** *cymbals* (*die Beeten*), not unlike those now used for military purposes, 2 Sam. 6:5; Ps. 150:5.

(3) a stridulous insect, *a cricket*, Deut. 28:42.

**צלך** an unused root, Ch. *to cleave*; whence—

**צלך** ("fissure"), [*Zelek*], pr. n. of one of David's captains, 2 Sam. 23:37; 1 Ch. 11:39.

**צלתי** (contr. from **צלתי** "shadow," i. e. "protection of Jehovah"), [*Zilthai*], pr. n. m.—(1) 1 Ch. 8:20.—(2) 1 Ch. 12:20.

**צם** see **צמים**.

**צמא** fut. **צפא** TO BE THIRSTY, Ex. 17:3; metaph. *to desire eagerly* (compare *δυσάω, sitō*) any person or thing, followed by **ל** Psalm 42:3; 63:2.

(Arab. **ظمى** id. It is of the same stock as **צום**.)

Hence the four nouns which follow—

**צמא** m. *thirst*, Eze. 19:13.

**צמא** m. adj. *thirsty*, Isaiah 5:13; 21:14; specially *a thirsty*, i. e. dry or desert land, 44:3.

**צמאה** fem. *thirst*, figuratively applied to sexual desire, Jer. 2:25; comp. **צמא**.

**צמא** masc. *a thirsty* i.e. *arid region*, Deu. 2:15; Isa. 35:7.

**צמד** not used in KAL, Arab. **ضمد** Syr. **ܙܡܕ** TO BIND, TO FASTEN, kindred to the root **צמם** (compare **עמד** and **עמם**).

NIPHAL, *to be fastened*, i.e. to adhere; in this phrase, **נצמד לבעל פער** "he adhered to Baal-Peor," devoted himself to his worship, Num. 25:3, 5; Psal. 106:28.

PUAL, *to be fastened*, 2 Sa. 20:8.

HIPHAL, with the addition of **מקמה** *to frame* deceit, Ps. 50:19.

Derivatives, **צמד** and —

**צמד** m. with suff. **צמדי** — (1) *a pair of oxen*, 1 Sa. 11:7; of asses, Jud. 19:10. 2 Ki. 9:25, **רכבים צמדים** "riding in pairs," i.e. two and two. Collectively, Isa. 21:7, **צמד פרחים** "pairs of horsemen" (comp. **פרש**), verse 9.

(2) *a yoke* [as a measure of land], *jugum* s. *jugum agri*, i.e. as much as one yoke of oxen could plough in one day, 1 Sa. 14:14; Isa. 5:10.

[**צמיה** Isa. 5:13; see **צמא**].

**צמיה** fem. *a woman's vail*, Cant. 4:1; 6:7; Isa. 47:2; from the root **צמץ** No. 2.

**צמק** m. *dried grapes*, and *cakes made of them*; Ital. *simnuki*, 1 Sa. 25:18; 2 Sa. 16:1; from the root **צמק**.

**צמח** TO SPROUT FORTH, used of plants, Gen. 2:5; 41:6; of hairs, Lev. 13:37. Transitively, Ecc. 2:6, **יער צמח עצים** "the wood sprouting forth," i.e. producing *trees*. Metaph. used of the first beginnings of things which occur in the world, Isa. 42:9; 43:19; 58:8. (The primary idea appears to be that of shining forth, compare Syr. **ضحب** to shine, Arab. **طلم** id.).

PIEL, i. q. KAL (used of the hairs and beard), Eze. 16:7; Jud. 16:22.

HIPHAL, *to cause to sprout forth* (plants from the earth), Gen. 2:9; followed by two acc., *to make to sprout forth*, as grass on the earth, Ps. 147:8. Metaph. **הצמיח צדקה** *to cause deliverance* [rather, righteousness] to exist, or spring up, Isaiah 45:8; 61:11. Whence —

**צמה** with suffix **צמיה** *a sprout*, always [?]

collect. *things which sprout forth* from the earth produce, fruit of the earth, Gen. 19:25; Hos. 8:7 Eze. 16:7; Ps. 65:11. Hence **יהוה צמח** Isaiah 4:2 the produce of Jehovah, i.e. the produce of the holy land consecrated to God, i. q. **יהוה צמח** in the other hemistich (see Gen. 4:3; Nu. 13:26; Deut. 1:25; 26:2, 10; 28:30, etc.). I thus explain the whole passage, "the produce of God shall be glorious and excellent, and the fruits of the earth shall be beautiful and excellent for the survivors of Israel;" i.e. the whole shall flourish more beautifully, and shall be adorned with plenty of produce and fruits for the benefit of those who shall escape that slaughter. The other interpretations of this passage are unsuitable both to the context and the parallelism of the words; amongst these is the explanation of those who understand **צמח** the branch or offspring of God, to be the Messiah, which is prevented by **יהוה צמח** in the other hemistich [not necessarily so: the one may refer to his Godhead; the other, to his manhood]. But the Messiah is undoubtedly to be understood, Jer. 23:5; 33:15; where there is promised to David **צמח צדקה**, **צמח צדקה**, a righteous branch or offspring; and Zec. 3:8; 6:12; where the Messiah is elliptically called **צמח** branch, or offspring, i.e. of God.

**צמד** m. — (1) *a bracelet*, Gen. 24:22, 30.

(2) *the covering* of a vessel, so called from its being bound on, Nu. 19:15; from the root **צמד**.

**צמים** masc. sing. (of the form **צדיק** from the root **צמם**) *a snare*, Job 18:9. Metaph. *destruction*. Job 5:5, **ושאף צמים חילם** "and destruction pants for their wealth;" where destruction is very suitably compared to a snare gaping and lying in wait. The old interpreters render **צמים** in this place by *thirsting*, as though it were the same as **צמאים**, which would contradict the laws of the language.

**צמית** f. prop. *extinction* (from the root **צמח**), whence "to be sold **לצמית** i.e. for ever," i. q. **לעולם** Lev. 25:23, 30.

**צמם** an unused root. — (1) *to twine, to weave*, like the Arab. **ضم**, cognate to the verb **ضم** to bind (whence **צמים** a snare), and Hebr. **צמם**, which see.

(2) *to bind fast* a vail, *to vail*, i. q. Chald. **צמם**; hence **צמה**.

**צמק** TO DRY UP, used of the breasts, Hos. 9:14 hence **צמקה**.

**צמר** an unused root, perhaps i. q. צמר and Arab. transp. **صم** to cut off. Hence—

**צמר** with suff. צמרי m. *wool* (perhaps so called from its being shorn off, compare **צמר** fleece, from **צמר**), Ch. **צמר** (which see), Lev. 13:47; Deut. 22:11.

**צמרי** Gen. 10:18 [*Zemarite*], pr. n. of a Canaanitish nation. The inhabitants of the city of *Simyra* are apparently to be understood (Strabo, xvi. p. 518; Cellarii Not. Orbis Ant. ii. 445), the ruins of which, called *Sumra*, at the western base of Lebanon, are mentioned by *Shaw* (Travels, p. 269).

**צמר** [Zemaraim], pr. n. of a town in the tribe of Benjamin, Josh. 18:22, whence apparently has sprung the name **צמרים** in the mountainous country of Ephraim (which belonged to the territory of the Benjamites), 2 Ch. 13:4.

**צמרת** f. *foliage of a tree*, as if the *wool* or *hair of trees* (Gr. *λάχνη*), figuratively transferred from animals to plants (compare under **צמר**, **צמר**, **צמר**, **צמר**, Gr. *οἶδς ἄστρον*, Hom. Od. i. 443), Eze. 17:3, 22; 31:3, 10, 14.

**צמח** pr. TO BE SILENT, TO LEAVE OFF SPEAKING, like the Arab. **صمت** (of the same family as **צום**, **צום**, **צום** and many others ending in **צ**, see page 600, B); trans. to *cut off*, to *destroy*, prop. to bring to silence, Lam. 3:53.

NIPHAL, to be *extinguished*, Job 6:17; 23:17.

PIEL, Ps. 119:139; and—

HIPHL, i. q. Kal, Ps. 54:7; 69:5; 101:5.

PILPEL **צמח** id. Ps. 88:17, where **צמח** occurs for **צמח**, which does not appear to have been stated by any one. However, I should not doubt that Kibbutz is put for a moveable Sh'va, on account of the following long *u*, according to the law which I have stated, Lehrs. p. 68, 69; also Sam. **צמח**, for **צמח**, and in Gr. and Lat. *homo*, *socors*, for *hemo* (*semo*), *secors*; *genu*, *γόνυ*; *vioc*, *novus*; *σκόπελος*, *scorpius*. Compare **צמח**, **צמח**.

Derivative, **צמח**.

**צ** see **צ** No. I.

**צ** [*Zin*], pr. n. (Talmud **צ**, a low palm tree), a desert situated to the south of Palestine, to the west of Idumaea, where was the town of **צ** Num. 13:21; 20:1; 27:14; with **צ** parag. **צ** Num. 34:4; Josh. 15:3.

**צ** an unused root, i. q. **צ**, Arab. **ضأ** IV. to have much cattle.

**צ** comm. Num. 32:24, and **צ** Ps. 8:8, i. q. **צ** cattle, especially sheep.

**צ**—(I.) a *thorn* (from the root **צ** No. I.), pl. **צ** Prov. 22:5, used of hedges made of thorns, Job 5:5; but **צ** is used figuratively of *hooks*, compare **צ**, Am. 4:2.

(II.) a *shield* (from the root **צ** No. II.), of a larger kind, covering the whole of the soldier, *θυρεός* (see 1 Ki. 10:16), Ps. 35:2; 91:4; Eze. 23:24.

(III.) *cooling, refreshment*, Prov. 25:13, from the root **צ** No. III.

**צ** see **צ**.

**צ** or **צ** i. q. **צ** Isa. 62:3, כתיב, from the root **צ**.

**צ** m. a *cataract* (so called from its rushing noise, see under **צ**), Ps. 42:8; a *water-course*, 2 Sa. 5:8.

**צ** TO DESCEND, TO LET ONESELF DOWN, e.g. from an ass, Jud. 1:14; Josh. 15:18; also used of inanimate things. Jud. 4:21, "she struck the nail into his temples, **צ** and it went down into the earth." (Cogn. is **צ** to bow down, see the concluding remark under the letter **צ**, p. DCXCVIII, A.)

**צ** m. pl. *thorns, prickles*, Nu. 33:55; Josh. 23:13; from the root **צ** No. I.

**צ** m. *tiara, a bandage twined round the head of men*, Job 29:14; of women, Isa. 3:23; of the high priest, Zec. 3:5; from the root **צ** to wind round; see **צ**.

**צ** pr. TO BE HARD, as in the Samar. language; comp. **צ** a rock. Part. pass. **צ** barren (used of ears of corn), Gen. 41:23. Compare **צ**.

**צ**—(I.) i. q. **צ** TO BE SHARP, TO PRICK; hence **צ**, **צ** a *thorn, thorns*.

(II.) i. q. **צ** to *protect* (as to the connection of the letters **צ** and **צ**, see last remark under letter **צ**, p. DCXCVIII, A); whence **צ** No. II, a *shield* ["also **צ**"].

(III.) from the Chaldee usage, i. q. **צ** No. 3 (**צ** and **צ** being interchanged), to be *cold*; whence **צ** No. III.

**צ** see **צ**.

**צ** TO BE LOWLY, SUBMISSIVE, MODEST. Part. pass. (with an active sense), Prov. 11:2. Chald. id. Cogn. is **צ**. [In Thes. to *depress*; Part. pass. *depressed*; hence *submissive, modest*.]

HIPHL, to act *submissively, modestly*, Mic. 6:8.



**צָנַף** fut. יִצְנֹף. TO ROLL UP, TO WIND UP, specially a tiara, Levit. 16:4—Isaiah 22:18, יִצְנֹף צָנָף, "rolling he will roll thee, like a ball."

Derivatives, צָנִיף, מִצְנֶפֶת, צָנִיף, and—

**צָנָף** f. a ball, Isa. 22:12.

**צָנֶפֶת** f. a basket (see the cognate forms under the word סָלַל No. 2, p. DLXXXIX) [in Thes. from צָנַף No. II; the meaning there given is a vessel], Ex. 16:33.

**צָנַף** an unused root; Samar. to shut up; whence צִינָה.

**צָנַף** an unused root, which I regard as onomatopoeic, and kindred to the verb צָנַף (as to the connection of the letter צ with the palatals, see last remark under צ, p. DCXCVIII, A); pr. to creak, to squeak, Germ. (schnarren, schnurren (like צָנַף snarren); specially used of the stridulous sound of water flowing down violently, as in cataracts, aqueducts (taufchen). Hence צָנַף. The same power appears to have belonged to צָנַף and the quadriliterals צָנַף, צָנַף; whence צָנַף and צָנַף, the sea of Galilee, perhaps the sea of the cataracts (from the Jordan flowing into this lake with a great rushing), and צָנַף cantharus, i. e. a channel.

**צָנַף** f. pl. מִן צָנַף, canthari, channels, tubes, through which the oil of the vessel (זָבַח) flows to the lamps, Zec. 4:12. See the root צָנַף.

**צָעַד** — (1) TO STEP, TO GO ON SLOWLY and with state (schreiten, einerschreiten), as is done in a solemn procession, 2 Sam. 6:13; compare Jer. 10:5; hence used of Jehovah, Jud. 5:4; Psa. 68:8 used of the gentle and slow gait of a delicate youth, Prov. 7:8. Followed by an acc. to go through (a land), Hab. 3:12.

(2) to mount up (which is done with a slow motion, Arab. صعد to go up); poet. transit. to cause to go up (like the French monter for faire monter). Thus it appears to me we should explain the difficult passage Genesis 49:22, בָּנוֹת צָעָה עַל־שָׂר, "the fruit-bearing tree) makes its daughters (i. e. branches) to ascend (it propels them) over the wall." Commonly taken, "the daughters (i. e. branches) ascend over the wall; or, the vowels a little changed, בָּנוֹת צָעָה עַל־שָׂר "the daughters of ascent (i. e. the wild beasts dwelling in the mountains, Arab. بنات صعدة) (lie in) wait." [This explanation is expressly rejected in Thes. p. 1176; the Arabic does not mean "wild beasts," but "wild asses."]

HIPHIL, to cause some one to hasten his steps to persecute. Job 18:14, תַּעֲזִירָהוּ לְסֹלֶךְ בְּלִהוֹת "terrors persecute him like a (hostile) king." [Better as in Thes. "make him go down to the king of terrors."]

Derivatives, מִצְעָרָה, מִצְעָר, [and the following words].

**צָעַד** m. a step, 2 Sa. 6:13; Ps. 18:37, and—

**צָעָה** f. — (1) a going (of God), 2 Sa. 5:24.

(2) pl. stepping chains, Arab. مصاع, which were worn by Oriental women fastened to the ankle-band (עָקָב) of each leg, so that they were forced to walk elegantly with short steps (סָפָה), Isaiah 3:20; compare מִצְעָרָה.

**צָעָה** — (1) TO INCLINE, e. g. a vessel, which is to be emptied, Jer. 48:12. (Arab. صغى id. Eth. ማመ: to pour out, and צ and ז being interchanged, see last remark under צ, p. DCXCVIII, A).

(2) to be inclined, bent, used of a man in bonds, Isa. 51:14; also to bow oneself (ad concubitum), κατακλινεσθαι, Jer. 2:20.

(3) to bend back the head, i. e. to be proud, Isa. 63:1.

PIEL, i. q. Kal No. 1, ibid.

**צָעָה** for צָעַר Jer. 14:3; 48:4 כחִיב.

**צָעִיף** m. (from the root צָעַף), a woman's veil, Gen. 24:65; 38:14.

**צָעִיר** m. — (1) adj. small, little (Arab. صغير), — (a) in number, Mic. 5:1; Isa. 60:22. — (b) in age, younger, Gen. 19:31; with the addition of צָעִיר Job 30:1. — (c) in dignity, least, Jud. 6:15; despised, Ps. 119:141.

(2) [Zair], pr. n. of a town, once 2 Ki. 8:21.

**צָעִירָה** f. subst. smallness (of age), Gen. 43:33

**צָעַן** TO MOVE TENTS, TO GO FORWARD as a nomadic tribe, pr. to load beasts of burden, i. q. צָעַן No. II. (Arab. ظعن), Isa. 33:20.

**צָעַן** [Zoan], pr. n. Tanis, an ancient city of lower Egypt, situated on the east of the Tanitic branch of the Nile: in Egypt. called ΖΑΝΗ and ΖΑΝΙ (i. e. low region), whence have sprung both the Hebrew and the Greek forms of the name, also the Arab. صان. See my Comment. on Isaiah 19:11—Nu. 13:22; Isa. 19:11, 13; 30:4; Eze. 30:14.

**צָעֲנִי** ("removings"), [Zaananim, Za-

*naim*], pr. n. of a town of the Kenites in the tribe of Naphtali. Josh. 19:33; Jud. 4:11.

**צַעַר** an unused root, prob. i. q. **צָפַר** to cover over, to cover, whence **צָעִיר** a vail.

**צַעֲצָעִים** m. plur. Vulg. *opus statuarium, statuary work*, 2 Ch. 3:10. Root **צָוַע** which see.

**צָעַק** i. q. **צָעַק** (which see; compare **צָחַק** and **צָחַק**) TO CRY OUT, especially for aid, Deuteron. 22:24, 27; followed by **לֵא** of pers. Gen. 41:55; Jud. 4:3; followed by **לֵא** 2 Ch. 13:14; also an acc. of the thing, Job 19:7, **צָעַק חָסֶם** "I cry out of wrong," sc. as done to me.

PIEL, to cry out, 2 Ki. 2:12.

HIPHIL, to call together, like **הִוָּעֵץ** 1 Sa. 10:17.

NIPHAL, pass. of Hiph. to be called together, to run together, Jud. 7:23, 24; 10:17. Hence—

**צָעָקָה** f. crying out, especially for aid, Exodus 3:9; Job 34:28. Gen. 19:13, **צָעָקָהֶם** "the outcry on account of them" (the men of Sodom), which the men of Sodom extort from others.

**צָעַר** TO BE SMALL, Arab. **صَغَرَ**, Syr. **احْذَر** (comp. **וָעִיר**, **וָעִיר**), metaph. to be or become mean and despised, Jerem. 30:19; Job 14:21 (oppos. to **קָבַר**). Zec. 13:7.

Derivatives, **צָעִיר**, **צָעִירָה**, **צָעִירָה**; pr. n. **צָעִיר**, **צָעִיר**, and—

**צָעָר** and **צָעָרָה** ("smallness;" compare Gen. 19:20), [*Zoar*], pr. n. of a town on the southern shore of the Dead Sea, Gen. 13:10; 19:22, 30; Isa. 15:5; Jer. 48:34; more anciently called **זָרַע**.

**צָפַר** (cognate to the verb **צָפַר**) TO ADHERE FIRMLY, Lam. 4:8 (Arab. **صَفَدَ** to join together).

**צָפָה**—(1) TO SHINE, TO BE BRIGHT (Arabic **صَفَى**); Hence Piel No. 1.

(2) to look out, to view (prop. to enlighten with the eyes, comp. **צָוַה**, unless the primary idea be rather sought for in inclining, bending forward, in order to view; comp. **הִשָּׁקִיף**. With this accord **σκέπω, σκόπος, σκοπιώ**; and even in Lat. transp. *specio, specto, specula*, etc). Isa. 21:5; see **צָפִית**. Used of a tower which has a wide view, Cant. 7:5. Part. **צֹפֶה** a watchman set on a tower, 1 Sam. 14:16; 2 Sam. 13:34; 18:24. Metaph. used of prophets, who, like watchmen, declare future events as being divinely revealed to them by visions, Jer. 6:17; Eze.

3:17; comp. **חָב**. Hab. 2:1 [Piel]. Hence—(a) to look out for. Hos. 9:8, **צֹפֶה אֶפְרַיִם** "Ephraim looks out for (aid)."—(b) to observe accurately; followed by an acc., Prov. 15:3; 31:27; followed by **אֵל** Ps. 66:7; followed by **בֵּין** (to see and judge between), Gen. 31:49.—(c) to lie in wait; followed by **לֵא** Psa. 37:32.—(d) to select (*aufserhen*), i. q. **רָאָה**. Job 15:22, **צָפֹה הוּא אֶלֵי הָרֶב** "selected (or destined) for the sword" (**צָפֹה** for **צָפֹה**).

PIEL—(1) to overlay with gold or silver (pr. to make splendid; see Kal No. 1); followed by two acc., Ex. 25:24; 1 Ki. 6:20, seqq.

(2) i. q. Kal No. 2, 1 Samuel 4:13; part. **רֹצֵף** a watchman, Isaiah 21:6; metaph. a prophet, Mic. 7:4. Followed by **לֵא** of the thing which any one watches for and expects (as aid), Lam. 4:17; **אֵל** Mic. 7:7. Absol. Psa. 5:4, **אֶצְפֶּה** "I expect," sc. divine aid, I look to God.

PUAL, pass. of Piel No. 1, to be overlaid, Ex. 26:32; Prov. 26:23.

Derivatives, **צָפִי**, **צָפִיָּה**, **צָפִית**, **צָפִיתָה**; and pr. n. **צָפִית**, **צָפִיתָה**, **צָפִיתָה**.

**צָפָה** f. (from the root **צָוַה**) a swimming, Eze. 32:6.

**צָפֹה** ("watch-tower"), [*Zepho*], pr. n. of a son of Eliphaz, Gen. 36:11, 15; called **צָפִי** 1 Ch. 1:36.

**צָפֹה** m. (from the root **צָפַח** Piel No. 2), overlaying, metal laid over statues, Num. 17:3, 4; Isaiah 30:22.

**צָפֹן** comm. (f., Isa. 43:6; Cant. 4:16).—(1) the north, the north quarter (prop. hidden, obscure, inasmuch as the ancients regarded the north as obscure and dark; *πρὸς ὀφύον*, Hom. Od. ix. 25, seqq.; x. 190, seqq., the south, on the contrary, as clear, and lighted by the sun; see **צָרִיחַ**), Num. 34:7. **צָפֹן** the north land (Babylonia), Zech. 2:10; Jerem. 16:15; compare Jer. 6:22. Poet. also used for the north wind (**רוּחַ צָפֹן**), Cant. 4:16; and for the northern heavens, which is almost the same as for the heaven generally, as the greater part of the southern hemisphere is hidden, Job 26:7. **מִצְפֹּן** northward of any place, Josh. 8:11, 13; and without **לֵא** Josh. 11:2. With **הֵא** parag. **צָפֹן** northward, Gen. 13:14; also a region situated towards the north, as **מִצְפֹּן** the kingdoms of the north, Jerem. 1:15; and with prep. **אֶל־הַצָּפוֹן** Eze. 8:14; **לְצָפֹן** 1 Ch. 26:17, towards the north. **מִצְפֹּן** from the north quarter, Josh. 15:10; **לֵא** **מִצְפֹּן** from the north of any place, Jud. 21:19; **מִצְפֹּן** from the north, Jer. 1:13. Compare **צָפֹן**.

(2) [*Zaphon*], pr. name of a town in the tribe of Gad, Josh. 13:27

צפון see צפון.

צפוני m.—(1) adj. *northern*, Joel 2:20 (spoken of the hosts of locusts [?] coming from the north).

(2) patron. of the word צפון, צפון (which see), Nu. 26:15.

צפוניע Eze. 4:15 כחב, i. q. צפני.

צפור, pl. צפורים (as if from צפרת, comm. (f. Pro. 17:8; Isa. 31:5)—(1) *a small bird*, so called from its twittering (see צפר No. 3), Psalm 11:1; 104:17; 124:7; Job 40:29; Prov. 6:5; 7:23; specially *a sparrow* (Arab. عصفور with a prefixed guttural), Ps. 84:4; Pro. 26:2.

(2) *a bird*, of any kind, Deu. 4:17; 14:11; Lev. 14:4. Collect. *birds*, Gen. 7:14; 15:10.

(3) [*Zippor*], pr. n. of the father of Balak, king of Moab, Nu. 22:4, 10; Josh. 24:9.

צפח TO BE WIDE, AMPLE; compare Arab. ضح. Conj. II. to spread out, cogn. צפח; Æth. ረፈረ: to spread out, to extend, to dilate; whence צפחית—

צפה צופה ("cruse"), [*Zopha*], pr. n. m. 1 Ch. 7:35, 36; and—

צפחת f. *a cruse*, for holding water, 1 Sa. 26:11, seq.; for holding oil, 1 Ki. 17:12. Chald. צפח id. Arab. with the letters transposed, صحنه a dish, a platter; Syr. ضح id.

צפי see צפון.

צפה f. (from the root צפה), *a watchtower*, i. q. מצפה Lam. 4:17.

צפון ("expectation," "longing"), [*Ziphion*], pr. n. m. Gen. 46:16; for which there is צפון Num. 26:15.

צפחית f. *a cake*, so called from its being broad 'compare πλάξ, πλακέις, Ex. 16:31. Root צפח.

צפין Ps. 17:14 כחב, for צפין, see צפין No. 2.

צפ only in the pl. צפצפים excrements of animals, dung, Ezek. 4:15; Arab. ضف, from the root צפע, which see.

צפיעה f. pl. only צפיעות shoots of a tree, such as are of little value (as if excrements); used figuratively of *less distinguished offspring*; opp. to צפצפים. Isa. 22:24 Root צפע.

צפיר m. *a he-goat*, Dan. 8:5, 21, so called from its leaping; see the root No. 2. See Chald.

צפיר Ch. pl. צפירין id. Ezr. 6:17. Syr. ܙܦܝܪ.

צפירה f. (from the root צפר No. 1)—(1) prop. *a crown*, Isa. 28:5.

(2) *a circle, a circuit*; hence used of the vicissitude of events and fortune, as, if going in a circle (compare סביבות Eccl. 1:6). Eze. 7:7, הַצִּפְרָה, אֶלֶּךָ "the circle comes to thee," which is well rendered by Abulwalid انتهى الدور اليك.

צפית f. (from the root צפה), *looking out, guard, watch*. Isaiah 21:5, צִפּוֹת הַצִּפּוֹת "they watch the watch," i. e. they keep guard in the watch-towers. The interpretations of others are noticed in Comment on the passage.

צפן fut. יִצְפֶּן (cogn. צָפַן)—(1) TO HIDE, TO CONCEAL, Ex. 2:2; Josh. 2:4. Part. pass. מִצְפֹּן hidden, i. e. secret, inaccessible, Ezek. 7:22. Especially to guard and defend any one, Psalm 27:5; 83:4, צִפְּנִי, יְהוָה those protected by Jehovah. Intrans. to hide oneself (or ellipt. to hide nets, snares), to lie in wait, followed by ? Prov. 1:11, 18; Psalm 10:8; absol. 56:7 קרי.

(2) to lay up, to store up. Part. מִצְפֹּנִים riches, treasures, Job 20:26; Ps. 17:14 קרי. Followed by ? to lay up for any one, Job 21:19; Ps. 31:20. Job 20:26, כָּל־חֵסֶד טָמֵן לְצִפְּנִי "every misfortune is laid up for his treasures." צָפַן בְּלִבּ to hide with one's self (lay up in one's heart), Job 10:13; אִמְּוִי id. Pro. 2:1; 7:1.

(3) to restrain, Prov. 27:16; followed by מִן to deny to any one, Job 17:4.

NIPHAL, to be hidden from any one, i. e. to be unknown to him, followed by מִן Job 24:1; Jer. 16:17.

(2) to be laid up, i. e. to be destined for any one, followed by ? Job 15:20.

HIPHAL, i. q. Kal No. 1, to hide, Ex. 2:3; Job 14:13; to lie in wait Ps. 56:7 כחב.

Derivatives, צפון (צפוני), מצפונים, and pr. n. צפון, and—

צפניה ("whom Jehovah hid," i. e. defended), [*Zephaniah*], pr. n. LXX. Σοφορίας. Vulg. Sophonias (for צפניה).—(1) of a prophet, who takes the ninth place among the twelve minor prophets, Zeph. 1:1.—(2) of a priest, Jer. 21:1; 29:25, 29, called צִפְּנִיָּה, Jer. 37:3; 52:24.—(3) Zec. 6:10, 14.—(4) 1 Chr. 6:21, for which there is אֲחִירָאֵל 1 Chr. 6:9 15:5, 21.

צפנת פענח Egyptian pr. n., given to Joseph in

his public capacity by Pharaoh, Gen. 41:45. The genuine Egyptian form of the word appears to be more accurately given by the LXX. *Ψονθομφανήχ*, in which Egyptian scholars (see Bernard, on Joseph. Ant. ii. 6, § 1; Jablonskii Opuscc. i. p. 207—216) recognize the Egyptian *PCWT UFHNEZ*, *salvation*, or *saviour of the age*, from *Π* the article, *CWOT*, *σώζειν*, *σωτήρ*, *σωτηρία*, and *ΦHNEZ* *αἰών*. So Schol. Cod. Oxon. *Ψονθομφανήχ*, ὁ ἐστὶν σωτήρ κόσμου, and Jerome, *servator mundi*. The Hebrews interpreted the Hebrew form of the word, *revealer of a secret*, see Targ., Syr., Kimchi. [See also Thes.]

**צפ** an unused root, to *thrust out* (kindred is *נח* to *thrust*, to *push*, to *impel*), specially vile, ignoble things, as excrements (Arab. *ضغ* to void dung, to break wind, and *צפ* excrements); to *produce* worthless shoots, as a tree (see *צפ*), its detestable progeny, as a viper (compare *צפ*, *צפ*). [In Thes. this root is divided into two parts; the meaning given to the second is to *liss*.] See more as to this root in my Comment. on Isa. i. p. 705. *Fasius* (Neue Jahrb. für Phil. i. p. 171) prefers to regard the *viper* as being so called from its hissing, and adds this onomatopoeic power to that of protruding, compare *צפ* and *צפ* (whence *צפ* a viper). This is not amiss, although the idea of viper's *progeny* is both exceedingly suitable in some passages (Isaiah 14:29), and rests upon ancient authority.

**צפ** m. *viper's brood*, Isa. 14:29. LXX. *ἰκγωνα ἀσπίδων*. Hence—

**צפ** (like *צפ*) prop. belonging to a viper's brood; hence a *viper* itself, Isa. 11:8; 59:5; Pro. 23:32. Plur. *צפ* Jer. 8:17. LXX. (Isa. 11:8; 14:29) *ἰκγωνα ἀσπίδων*. See another etymology under the root *צפ*.—Aqu. *βασιλίσκος*. Vulg. *regulus*, whence J. D. Michaëlis understood the horned serpent, or cerastes.

**צפ** only in PILPEL *צפ* an onomatop. word, to TWITTER, PIP, or CHIRP, as a bird, Isaiah 10:14; 38:14, Gr. *πιρίζω*, *τιρίζω*, Germ. *zirpen*. Like the Greek *τιρίζω*, *σπρονθίζω*, it is applied to the slender voice of the manes, "*vocem exiguam*" (Virg. *Æn.* vi. 492), which the ancients sometimes compared to a whisper, sometimes to a sigh, Isa. 8:19. [But why should we look in the word of God for such heathen ideas as *Manes*?]

**צפ** f. according to the Hebrews, the willow

Ezek. 17:5 (where supply *ץ*). Arabic *صَفَان* id. The root appears to me to be *צפ* to swim, Pilpel, & inundate; hence, that which is inundated, which is very suitable to the willow.

I. **צפ**—(1) TO GO IN A CIRCLE, TO REVOLVE (see *צפ*); hence to *turn*, to *turn oneself about*, Jud. 7:3, "let him who is fearful and afraid *צפ* turn and return."

(2) to *dance in a circle*, and generally, to *leap*, to *dance*. Arab. *ضفر* fut. I., compare *זיל*, *חול*, and *חול*; whence *צפ* a he-goat.

(3) to *chirp*, to *twitter*, as a bird (trillern), Arab. *ضفر*. Hence *צפ*, Chald. *צפ*. See also pr. n. *צפ*. [The meaning given to this root in Thes. is, to *pip*, to *chirp*, as a bird.]

II. **צפ** i. q. *ظفر* to wound with claws. See *צפ*.

**צפ** Chald. (f., Dan. 4:18; and Dan. 4:9 קרי; but m. n.), a *bird*, i. q. Syr. *ضفر*; sing. Gen. 7:14; Deuter. 4:17, Targ. Plur. *צפ*; constr. *צפ* Dan. 4:9, 11, 18, 30.

**צפ** masc. a *frog*, Exod. 7:27, 28; 8:1, seq. Collect. *frogs*, Exod. 8:2; where (as is usual with collectives) it is joined with a fem. This quinqueliteral appears to be blended of the verb *צפ* No. 12, to dance, to leap; and *ضف*, a marsh; as if leaping in a marsh; and not, as some have thought of late, from the root *צפ* No. 13, since the chirping of birds cannot be aptly applied to frogs. From this fuller form have arisen, in Arab. and Syr., the more contracted quadrilaterals *ضف* and *ضف* a frog.

**צפ** ("a little bird"), pr. n. f. of the wife of Moses, Ex. 2:21; 4:25; 18:2.

**צפ** m.—(1) the *nail* of the finger, Deut. 21:19; from the root *צפ* No. II. (Arab. *ظفر*; Chald. *צפ* id. To the Hebr. *צפ* nearly approaches Greek *περονέ*. Germ. *Sporn*; Eng. *Spur*.)

(2) a *point* (of a nail) of a style (of adamant), Jer. 17:1. Comp. Plin. H. N. xxxvii. c. 4. 15.

**צפ** an unused root; perhaps, i. q. Syr. *ضف* to adorn (Barhebr. p. 180); compare *ضف* ornament, Sir. xxi. 24; Chald. *צפ*; Gr. *κόσμειν*. Hence—

**צפ** f., the *capital* of a *column*, i. q. *צפ* a *Ch* 3:15. [This is referred in Thes. to *צפ* No. I.]

**צִפְתָּה** ("watch-tower," from the root צָפָה), [*Zephath*], pr.n. of a Canaanitish town; afterwards called **צִפְתָּה** Jud. 1:17.

**צִפְתָּה** (id.), [*Zephathah*], pr. n. of a valley near Mareshah, in the tribe of Judah, 2 Ch. 14:9.

**צִיץ** see **צִיץ**.

**צָקַל** an unused root; perhaps, i. q. **עָקַל** to bind together, to tie. Hence **צִקְלוֹן**.

**צִקְלוֹן** see **צִקְלוֹן**.

**צִקְלוֹן** *ἀπ. λεγόμεν.*, 2 Kings 4:42, *sack, bag*; so called from its being tied together. Talmud. **צִקְלוֹן** a bag for straining; with this also accords Gr. *θύλακος*, sack.

**צָר** with distinct accents **צָר** and art. **צָר**; with suff. **צָרִי**; pl. **צָרִים**, **צָרִי** (from the root **צָרַר**).—(1) *an adversary, an enemy* (see the root No. 4), i. q. **אֹיֵב**; but, besides Nu. 10:9, only poet. (Job 16:9; Deu. 32:27; Psa. 81:15; Lam. 1:7; Isa. 9:10); and in the later books, Esther 7:4, 6; Neh. 9:27.

(2) *distress, affliction* (see the root No. 5), Ps. 4:2; 44:11; 78:42. **צָרָה לִי** when I am in distress, Psalm 18:7; 66:14; 106:44; 102:3; **צָרָה לִי** id. Fem. **צָרָה** id. which see.

(3) *a stone* (so called as being compact and hard; i. q. **צָר** No. 1), Isa. 5:28.

**צָר** (from **צָרַר** No. 5; of the form **צָרַר** from **צָרַר**), adj. narrow, Nu. 22:26; Job 41:7; f. **צָרָה** Pro. 23:27.

**צָר** ("narrow" ["flint"]), [*Zer*], pr.n. of a town in the tribe of Naphtali, Josh. 19:35.

**צָר** m.—(1) *a rock*, i. q. **צָר** No. 2, Eze. 3:9.

(2) *a knife*, Ex. 4:25. Compare **צָר** No. 3.

(3) i. q. **צָר** Tyre; which see.

**צָרַב** not used in Kal; prop. (as I suspect) i. q. **צָרַב** (as to the interchange of the letters **ב** and **צ** see last remark under **צ**, page DCCXVIII), TO SCRATCH, TO BE SCABBY, ROUGH; whence **צָרַבָּה** No. 1.

(2) *to be dry, burned up* (as to the connection of these significations, see under **צָרַב**).

NIPHAL, *to be burned, scorched*, Ezek. 21:3. Kindred are **צָרַבָּה**, **צָרַבָּה**. Chald. **צָרַבָּה** a burning.

["**צָרַבָּה** (for **צָרַבָּה**) adj. *burning*, Proverbs 16:27 **צָרַבָּה**"]

**צָרַבָּה**—(1) prop. *a scab, rough place* left on the skin from a healed ulcer, Levit. 13:23; or from burning, verse 28; *cicatrix*, as rightly rendered by

LXX., Vulg. Chald. See the root No. 1. Others would derive this from Arab. **ضرب** to strike.

(2) adj. fem. *burning* (used of fire), Prov. 16:27; [see above].

**צָרַד** an unused and doubtful root. Arab. **ضرد** to cool, whence—

**צָרְדָה** ("cooling"), [*Zereda*], pr. n. of a town of the Manassites, near Scythopolis, 1 Ki. 11:26; 2 Ch. 4:17. For this there is written **צָרְדָה** Jud. 7:23 (where it should be **צָרְדָה** [as in some MSS.]); the same is called **צָרְדָה** Josh. 3:16; 1 Ki. 4:12; 7:46.

**צָרַה** an unused root—(1) like the Syr. and Ch. *to cleave, to make clefts*; hence—

(2) i. q. Arab. **ضرى** to flow, to run, as a wound. whence **צָרִי** and pr. n. **צָרִיָה**.

**צָרָה** (with Kametz impure) f. of the word **צָר** (from the root **צָרַר**)—(1) *a female adversary, enemy, especially a rival*, 1 Sa. 1:6 (from the root **צָרַר** No. 4).

(2) *distress*, with **ה** parag. Ps. 120:1, **צָרָה לִי** "when I am in distress," comp. Jon. 2:3; from the root **צָרַר** No. 5.

**צָרִיָה** and **צָרִיָה** ("cleft"), [*Zeruiah*], pr. n. of a daughter of Jesse, the mother of Joab, 1 Sa. 26:6; 2 Sa. 2:13; 1 Ch. 2:16.

**צָרַעָה** ("leprous"), [*Zeruah*], pr. n. of the mother of Jeroboam, 1 Ki. 11:26.

**צָרַר** see **צָרַר**.

**צָרַח** an unused root—(1) i. q. Arabic **صرح** II.

*to be clear, manifest, open*; whence **صُرْحَة** lofty ground; **صُرْح** a high building, a tower, Hebr. **צָרַח**. Kindred are **צָרַח**, **צָרַח**.

(2) It is applied to the voice (compare **צָרַח**), hence *to cry out with a loud and clear voice*. Arab.

**صرح** Eth. **ጠርሐ**: Zeph. 1:14. Kindred is **צָרַח**.

HIPHAL, *to lift up a cry*, used of a warlike cry. Isa. 42:13.

**צָרִי** Tyrian, gent. n. from **צָר** Tyre, 1 Ki. 7:14; Ezr. 3:7.

**צָרִי** Gen. 43:11; Jerem. 8:22; 46:11; 51:8; in pause **צָרִי** Eze. 27:17; once with Vav copul. **צָרִי** Gen. 37:25, m. *opobalsamum*, the balsam distilling from a tree or fruit growing in Gilead, used for the healing of wounds, from the root **צָרַה** which see. It is **צָרִי**

ascertained what tree this may have been; see Bochart, Hieroz., t. i. p. 628. Celsii Hierobot., ii. 180—185; and on the other hand, J. D. Michaëlis (Supplem. page 2142), Warnekros (Repertorium für Morgenl. Lit., vol. xv. p. 227); and Jahn (Archæol., t. i. p. 83).

צֶרֶף [Zer], pr. n. see צֶרֶף No. 3.

צֶרֶף see צֶרֶף.

צֶרֶף m. a lofty building, which may be seen from far, a tower, Jud. 9:46, 49; a watch-tower, 1 Sa. 13:6; from the root צֶרֶף No. 1.

צֶרֶף an unused root; Talmud, Ithpeal, to be in want of, Syr. and Arab. to be needy; whence—

צֶרֶף masc. need, 2 Chron. 2:15. (Chaldee and Rabbinic id.).

צֶרֶף Arabic صرغ TO STRIKE DOWN, whence صرغ a scourge; hence applied to diseases, as

صرغ epilepsy, prop. prostration. Hence is formed part. pass. צֶרֶף Levit. 13:44; 22:4; and part. Pual צֶרֶף 2 Ki. 5:1, 27; 15:5; a leper, pr. one stricken (by God), one smitten; inasmuch as the plague of leprosy was regarded as being sent by God [as of course it really was], comp. the verbs נָקַד, נָקַד, נָקַד, Arabic ضرب. But since there is such an affinity between the letters צ and נ (see last remark under letter צ, p. DCXCVIII) I prefer regarding the leprosy, to be so called from the idea of scabbiness; so that צֶרֶף would be the same as צֶרֶף which see.

Hence צֶרֶף, and—

צֶרֶף f. Ex. 23:28; Deut. 7:20; Josh. 24:12; according to the ancient versions and the Hebrews, the hornet, with the art. collect. hornets, wasps, perhaps from the idea of piercing, which does not differ much from that of striking (صرغ a scourge), compare נָקַד, ضرب. But the hornets by which the Canaanites, locc. cit. are said to be driven from their dwellings, seem hardly capable of being literally understood (as is done by Bochart, in Hieroz. tom. iii. p. 407, ed. Lips.; Rosenm. Bibl. Alterthumsk. iv. 2, p. 430), but (with Le Clerc and Rosenm. on Ex. loc. cit.) metaph. as designating ills and calamities of various kinds; compare Josh. 24:12; and Joshua chap. 10.

צֶרֶף ("a place of hornets"), [Zorah], pr. n. of a town in the plain country of Judah, but inhabited by the Danites, Josh. 15:33; 19:41; Judges 13:2.

[Apparently now called Sūr'ah, سوره Rob. ii. 343.] The Gent. noun is צֶרֶף [Zorites], 1 Chr. 2:54; and צֶרֶף [Zareathites, Zorathites], 1 Ch. 9:53; 4:2.

צֶרֶף f. leprosy (as to the etymology, see the root צֶרֶף), both of men (and then white, Exod. 4:6; Num. 12:10; for the black leprosy is elephantiasis, see צֶרֶף), Levit. 13:2, seq.; and of houses (prob. a nitrous scab), and of garments (mouldings, spots contracted from being shut up), Levit. 13:47—59. 14:34—57.

צֶרֶף fut. צֶרֶף. — (1) TO MELT a metal (kindred are צֶרֶף, צֶרֶף), specially to purify gold or silver by fire, and to separate from dross, Ps. 12:7; Isa. 1:25. Part צֶרֶף a goldsmith, Jud. 17:4; Isa. 40:19; Pro. 25:4.

(2) metaph. to prove, to examine any one (δοκιμάζειν), Ps. 17:3; 26:2; 105:19; also to purify, Dan. 11:35. Part. pass. צֶרֶף sincere, pure, Psal. 18:31; 119:140.

NIPHAL, to be purified, Dan. 12:10.

PIEL, part. צֶרֶף a goldsmith, Mal. 3:2, 3.

צֶרֶף ("goldsmith"), pr. n. m. (with art.) Neh. 3:31.

צֶרֶף (perh. "workshop for melting and refining metals," ἑσμελῆσθῆτι), with ה parag. צֶרֶף, [Zarephath], pr. n. of a town of the Phœnicians situated between Tyre and Sidon, 1 Ki. 17:9, 10; Obad. 20; Gr. Σάρεφτα, Lu. 4:26; now called صرند.

צֶרֶף TO PRESS, TO COMPRESS (kindred to the root צֶרֶף), hence—(1) to bind up, to bind together

(Arab. صر), followed by פ to wrap up in a cloth or bundle, Ex. 12:34; Job 26:8; Isa. 8:16; Proverbs 30:4. Metaph. 1 Sa. 25:29, "the life of my lord shall be bound up in the bundle of the living with God," i. e. shall be under the protection of God. But in another sense, Hos. 13:12, "the iniquity of Ephraim is bound up," i. e. reserved for him against the day of vengeance; comp. Job 14:17; whence צֶרֶף.

(2) to lay hold of, Hos. 4:19.

(3) to shut up, 2 Sam. 20:3.

(4) to oppress, to persecute, to treat in a hostile manner (Arab. صر), followed by an acc. Num. 33:55; Isai. 11:13; followed by a dat. Num. 25:18. Part. צֶרֶף i. q. צֶרֶף an adversary, Ps. 6:8; 7:5; 23:5; Isa. 11:13. Also, to rival, to be jealous of (Arab. صر).

Conj. III). Levit. 18:18.

(5) intrans. to be pressed, straitened, distressed. In this sense is used the monosyllabic pret. צֶרֶף (other-

wise (צָרָר) f. צָרָה Isa. 49:20. Impers. לִי צָר strait is to me, i. e. — (a) *I am in distress*, Psalm 31:10; 69:18; Judges 11:7. — (b) *I am in anguish, in a strait*, 1 Sa. 28:15; 2 Sa. 24:14. — (c) followed by על *I mourn* on account of something, 2 Sam. 1:26. In the same connection is used the fut. לִי וְצָר, see צָר No. II.

PUAL, part. מְצָרֵר bound together, Josh. 9:4.

HIPIL הִצָּר, inf. הִצָּר, fut. יִצָּר 1 Ki. 8:37, *to press upon*, Jer. 10:18; *to besiege*, Deut. 28:52; 1 Ki. 8:37; *to bring into distress, to afflict, to vex*, Nehem. 9:27. To the active signification are also rightly referred — (a) 2 Chr. 28:22, לוֹ קָצַת הָצָר “in the time when they distressed him.” 2 Ch. 33:12, and — (b) מְצָרָה אִשָּׁה a parturient woman (pr. pressing upon the fetus), Jer. 48:41; 49:22.

Derivatives, צָר, צָרָה, צָרָה, צָרָה [also צָר, and pr name צָר].

צָרָה & צָרָה m. pl. צָרָה (Gen. 42:35) — (1) a bundle, 1 Sa. 25:29; Cant. 1:13; specially, a bundle of money, a purse, Gen. 42:35; Pro. 7:20. As in the passage Prov. 26:8, see מְצָרָה.

(2) i. q. צָר No. 1, a stone, a little stone, 2 Sam 17:13; Amos 9:9 (where others understand grain).

(3) [Zeror], pr. n. m. 1 Sa. 9:1.

צָרָה see צָרָה.

צָרָה (perhaps for צָרָה “splendour”), [Zereth] pr. n. m. 1 Chron. 4:7.

צָרָה הַשָּׁחַר (“the splendour of the morning,” see the preceding word), [Zareth-shahar], pr. n. of a town of the Reubenites, Josh. 13:19.

ק

Koph, the nineteenth Hebrew letter; when it stands as a numeral, i. q. a hundred. The name קוף, Arab.

קֹף denotes the hole of an axe, and this agrees well with the form of this letter in the Phœnician and Hebrew alphabets. Its pronunciation differs from כ whether with or without dagesh, in that the sound of ק is produced from the back part of the palate near the throat with more effort; similarly to ט, see page CCCXVI.

Koph is interchanged with the other palatals כ, פ, as has been shewn above (pp. CL, A, and CCCLXXVIII, A); it is also found to pass over to the gutturals, so that the roots קָטַר, עָטַר No. 1, to burn incense, are kindred. Also in the primary elements at least of the language, k appears also to have changed to t (just as children beginning to talk often substitute t for k as being easier of pronunciation); and thus kindred to one another are קָטַח and פָּתַח to open, שָׁקַח and שָׁתַּח to drink, קָטַר Ethiop. פָּטַר to interpret, אָטַח and the lost אָטַח (whence the suff. תָּ) thou; comp. κόπτω and τύπτω; quattuor and térrapēs.

קָא m. (from the root קָא), vomit, Pro. 26:11.

קָאָת with the art. הַקָּאָת Lev. 11:18; Deu. 14:17; const. st. קָאָת f. a bird found in marshes (Levit. and Deut. locc. citt.) and inhabiting deserts, Isa. 34:11; Zeph. 2:14; Ps. 102:7; according to several old translators, the pelican; Aram. and Arab. كَقَا, قَمِي, قَمِي, prob. so called from its vomiting, as this very voracious bird is accustomed to vomit sea-shells

and other things which it has swallowed. [So in Thesaur. from קוא.]

קָב m. prop. a hollow vessel (see the root קָב No. 1; compare cupa, Engl. a cup); hence a cab, used as a measure of dry things, 2 Ki. 6:25; according to the Rabbins, the sixth part of a seah (קָבָה); comp. Gr. κάβος, i. e. χοῖνιξ.

קָבָה kindred to the roots קָבָה, קָבָה No. II, to MAKE GIBBOUS AND HOLLOW — (1) i. q. קָבָה to hollow out; hence also, to arch, to vault (comp. קָבָה, קָבָה).

(2) metaph. i. q. קָבָה No. 3 (which see), to curse, to execrate (prop. to pierce, to perforate). Hence pret. inf. and imp. Nu. 23:8, seq. Imp with suff. and Nun epenth. קָבָה Nu. 23:13.

(3) metaph. i. q. קָבָה No. 3 (which see), to curse, to execrate (prop. to pierce, to perforate). Hence pret. inf. and imp. Nu. 23:8, seq. Imp with suff. and Nun epenth. קָבָה Nu. 23:13.

קָבָה f. the rough stomach of ruminating animals, echinus, for קָבָה, so called from being hollow, see the root קָבָה, Deu. 18:3. (Arab. قَبْ and قَبْ id.).

קָבָה with suff. קָבָה Num. 25:8 (for קָבָה) either the anus, i. q. Ch. קָבָה (from the root קָבָה to perforate), or vulva (compare קָבָה); so LXX, Vulg.

קָבָה f. tent, bedchamber, so called from its arched form, occurring once, Num. 25:8. (Arab. قَبْ id.; also vault, whence the Spanish alcova, Germ. Alcoven [Eng. alcove].) Root קָבָה No. 1.

קָבָה m. collection, a throng, company, Isa